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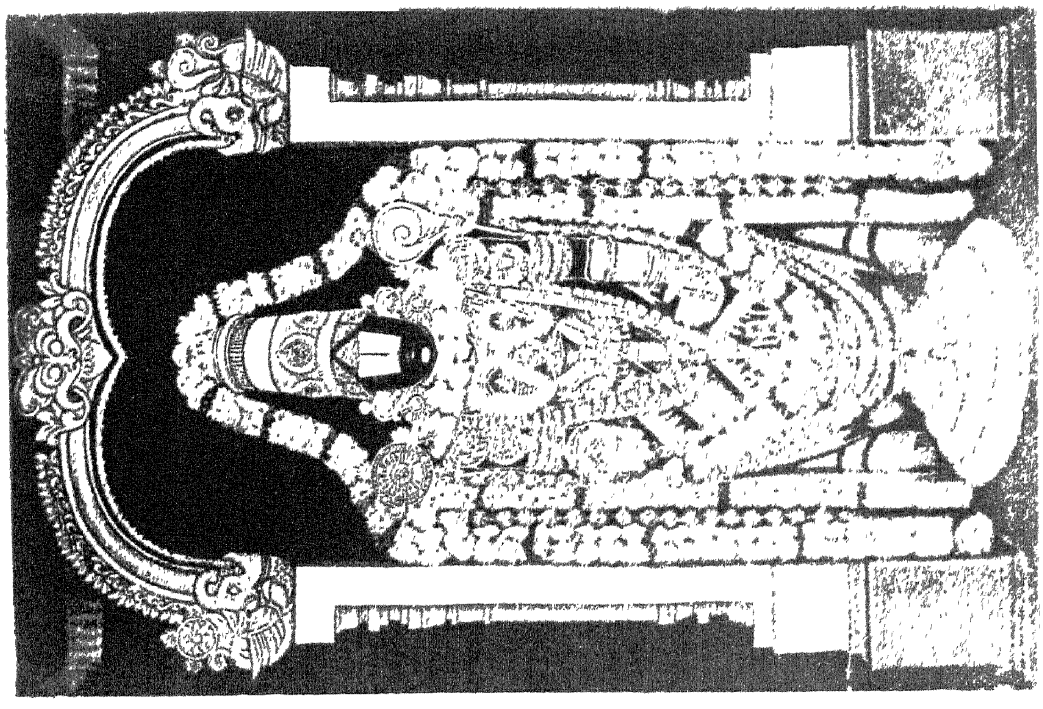
The Hindu Thoughts

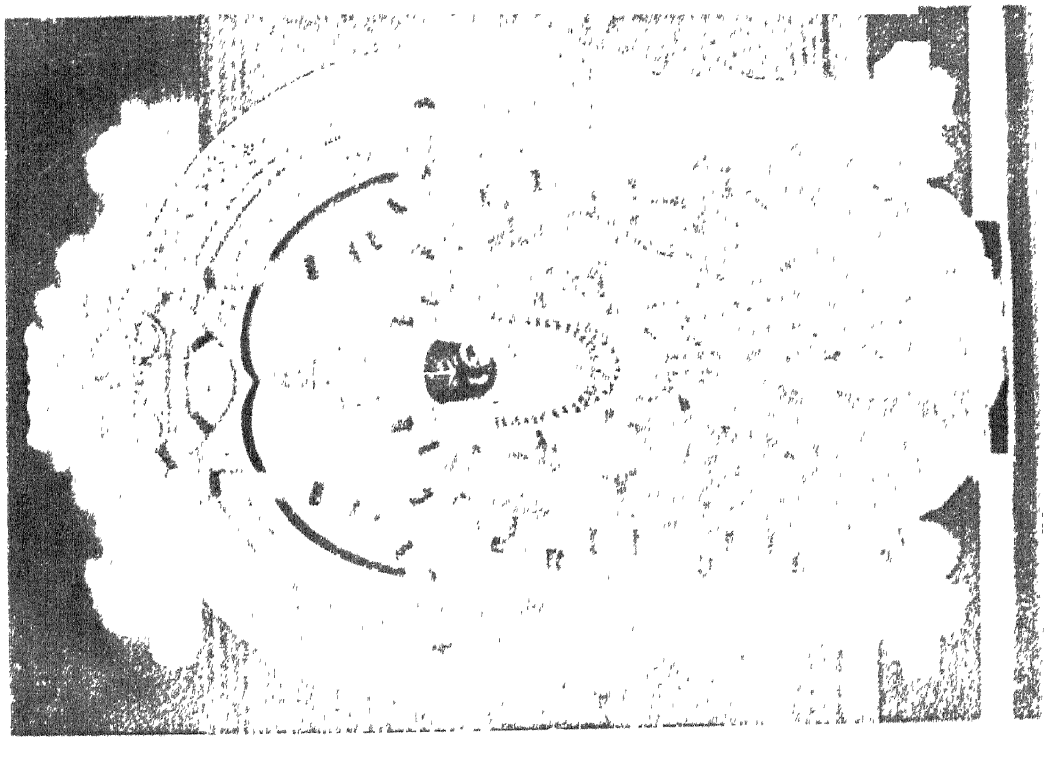
ON OMNI-SCIENCE

Compiled by

R. S. Kannan

FINANCED BY THE TIRUMALA-TIRUPATI DEVASTHANAMS,
TIRUPATI.





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Hindu Thoughts

ON OMNI-SCEINCE

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SARVAJNA SEVA DURINA, UPANYASA
RATNAM, SARASVAT KALA VATAMSA
Dr. P. Nagaraja Rao,
M.A.D. Litt.
Retired Tagore Professor of
Humanities Madras University and
Retired Professor of Philosophy
S. V. University Tirupoti.
Director: Sri Govinda Dasa
Samskrit Vidyalaya,
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The book, "Gleanings from The Hindu Thoughts on Omniscience", is a fine collection of thoughtful passages on the subject culled from a vast range of authors in different fields of work. It is neatly printed in bold letters on good paper. The knowledge of Lord's glory and His infinite compassion for a devotee is not limited. The first step of devotion to God is knowing His glory and greatness. Reading this book serves that purpose excellently. It is gratifying to note that Tirumala Tirupati Devasthanam is giving it financial aid on its terms. The authors covered by the compiler includes many contemporaries and several Swamijis belonging to different orders. I wish that the book be read by many and it inspires devotion in the minds of all.

"Venkatadri"

P. Nagaraja Rao.

PREFACE

This compilation is brought out, in these days of declining values, to help those who may be thristy of learning the essential featurs of Hinduism, which is Sanatana Dharma. Thi› nature contains as many as 400 quotations expounded by outstanding men belonging to this most ancient religion, ranging from philosphers to statesmen, having been appended to with a sanskrit glossary. The Tirumala Tirupati Devasthanams have generously denated a sum of Rs. 1710/- towards bringing out this book which is hereby gratefull acknowledged.

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GLEANINGS FROM THE HINDU THOUGHTS ON OMNI-SCIENCE

'ATMAN' AND 'BRAHMAN'

(as explained in various philosophies)

While searching for reality or the immortal (AKSARA) the Upanisadic thinkers followed two paths which may be described as individual and cosmic. The former consists of the search for reality through a thorough analysis of the psycho-physical functionings of human personality. The latter consists of the search for reality through a critical analysis of cosmic processes and functionings. Both these paths lead the seeker to one and the same reality called Atman in the former case and Brahman in the latter. Atman and Brahman are not two realities but one. That is why they are used synonymously in the Upanishads.

Among the psycho-physical path they (the sages) found that the Atman is "the hearing of the ear, the thought of the mind, the voice of speech as also the breathing of the breath and the sight of the eye".

The whole universe including man is pervaded in all directions and respects by Brahman alone There is Brahman everywhere and Brahman alone. This is graphically expressed as "Brahman before, Brahman behind, to right and left. Stretched forth below and above, Brahman indeed, is this whole world, this widest extent.

Brahman is the inner soul of all things.

The most famous description of Brahman is—"Brahman is the real, the knowledge, the infinite".

Becoming is not opposed to Being but is the dynamic and multiple unfoldment of Being, i. e., Brahman. Since here multiplicity does not destroy unity but only displays it, it is not real multiplicity. In short, the same Atman takes different names and forms.

S. R. Talghatti.

Atman is veiled by ignorance, because desire does not want to annihilate itself and merge in the Atman.

When the mind becomes pure through spiritual discipline you will attain self-realisation. You will realise Brahman as a homogeneous, pure, non-dual Consciousness. When the mind is rendered calm and deprived of its association with the objects it becomes fit for the study of Vedantic literature and meditation on the Atman or the Supreme.

–Sivananda.

The Upanishads assert that Brahman is super-sensible and thus cannot be known in the usual epistemological ways. Moreover the mind is limited and Brahman is therefore to be known only by direct, immediate, personal experience, by becoming one with it. The subject-object duality does not enable us to know it. There can be no predictive knowledge of Brahman because the predicate states some attribute or class of the subject which is Brahman. Being all-embracing and all-pervasive Brahman cannot limit itself to any particular attribute, though all attributes emanate from it. Thus it is said to be devoid of attributes (Nirguna) in not possessing any particular attribute or attributes and transcending all attributes because it is the highest and ultimate reality.

Swami Nikhilananda.

Sankara holds that Brahman and God are one and the same. Brahman is ultimate reality, devoid of and beyond attributes—the Nirguna Brahman or the Absolute in Western philosophy.

— Madhva is a dualist because he believes differences and distinctions in the world are real. In fact he is not a dualist but a Bhedavadin who asserts there are the five real distinctions between God and souls, one soul and another, God and matter, soul and matter and one object and another object.

S. Radhakrishnan.

— ...Brahman is only Reality, ever pure, ever-illumined, everfree, beyond the limits of time, space, and causation. Though apparently divided by names and forms through the inscrutable agency of Maya, that enchantress which makes the impossible, Brahman is really one and undivided. Because when a seeker is merged in the beautitude of Samadhi, he does not feel even a trace of time and space or name and form—the products of Maya. Whatever is within the domain of Maya is unreal-leave it off—dive deep in the search for self and you will realise your identity with Brahman, the Existence-Knowledge-Bliss-Absolute" (Master to Ramakrishna).

—Madhavananda.

Thc Supreme Being is thought of as an inactive-creating, sustaining or destroying-I call Him Brahman or Purusha, the Impersonal God. When I think of Him as active–creating, sustaining and destroying–I call Him sakti or Maya or prakriti or the Personal God...The Impersonal and the personal are one .. You cannot conceive a gun without its lustre. Such is the relation between the Brahman and the Dlvine Mother.

— Like unto a miser that longeth after gold, let thy heart pant after Him.

— What is the strength of a devotee? He is a child of God, and tears are his greatest strength.

— Knowledge and love of God are ultimately one and the same. There is no difference between pure Knowledge and pure love.

— A true devotee who has drunk deep of the Dlvine Love is like a veritable drunkard, and cannot always observe the rules of propriety.

— The soul enshrined is "man" (Jiva) and from chains is God (Shiva).

— At one time I am clothed, at another naked, so Brahman is at one time with attributes, and at another time without.

— Maya may be compared to a snake that is active and moving, while Brahman ls like hs snak e absolutely still.

— As one and the same material, water is called differently by different peoples so one sat-cit-ananda, the Everlasting-Intelligent-Bliss, is involved by some as God, by some as Hari, and by others as Brahman.

—Ramakrishna.

The bodies are numerous, but the Soul is one; That Soul Supreme is none but I. To met, everyone is free! —No bondage. limit. fault!

—Ram Tirath.

The Absolute is not a mystery of infinite blankness nor a supreme sum of negations; nothing can manifest that is not justified by some self-power or the original and omnipresent Reality.

One must know Maya as Prakriti and the Master of Maya as the Great Lord of all (Swetaswatara Upanishad).

—*Aurobindo.*

.. According to Ramanuja,...the Brahman comprises within itself elements of plurality, which are real and not illusory. Matter in its various forms and individual souls are real constituents of the nature of the Brahman. Matter and soul, cit, acit, are the body of the Lord. They are entirely dependent upon and subservient to Him. He is their Antaryamin. The Lord pervades and rules all things, material and immaterial. Matter and souls are modes, prakara of the Lord, but they have an individual existence of their own which is eternal. They will never be entirely resolved into Brahman. The spiritual passages which refer to Brahman being in the begining only one without a second, refer to PRALAYA state. Brahman in this state is not absolutely one, but it contains within itself matter and world in a germinal condition. But in the PRALAYA condition which occurs at the end of each KALPA. matter and soul are in such a subtle condition as not to allow of individual distinctions being made, and so they are not counted as something second in addition to Brahman. Matter in the PRALAYA state is unevolved, AVYAKTA. Individual souls are not joined to material bodies and their intelligence is in a state of contraction, SAMKOCHA. Matter and soul in this condition do not possess the distinctions of name and form. When the PRALAYA state comes to an end, creation takes place owing to an act of will of the God.

—*C. R. Srinivasa Iyengar.*

The relation between body and soul brings out clearly its intimate character. Body is defined as that which a soul supports and controls for its own purposes. Similarly matter and souls, being the body of God, are directed and sustained by Him, and exist entirely for His purpose. The ultimate oneness and reality of the Absotute is recognised in the inseparable unity of ACIT (matter), CIT (soul) and ISVARA. Since Ramanuja compares the relation here involved with that between body and soul, his conception of the Absoulte may be characterised as that of an organic unity in which, as in a living organism, one part dominates over and controls the rest. The subsidiary parts are termed as VISESANAS (attributes) and the predominant one VISESYA (substantive). Since the attributes cannot by themselves exist separately, the complex whole (VISISTA) in which they are necessarily included is described as a synthetic unity. Hence the term VISISTADVAITA.

The so-called change in Brahman is to be understood only in a secondary sense. He does not suffer any transformation in Himself, but only through the modes comprehended in the whole of which He is the inspiring principle. God is only the Absolute, but He is also the inner ruler that dwells within everything, souls or matter.

...on the side of religion, the Absolute, which is the only Reality, is conceived as completely personal. God therefore enters into personal relation with the soul. This relation in a way corrects the fatalistic tendancy of pantheism. (Pantheism: The doctrine that the universe, taken or conceived as a whole, is God, or that all things are simply modes or manifestations of God).

The self is of monadic size. If it were omnipresent its movements like passing out cannot be reconciled. It extends through the whole body by means of its quality, i.e., conciousness. Its monadic character implies that it has no extension, which is a property of matter. Since Brahman alone is infinite and all-pervading, the monadic character of the Self distinguishes it from the Supreme. The monadic uuiqueness of the self implies that it is innfinite and has no extension in the physical sense,

The self is a mode or PRAKARA of Brahman which is therefore the PRAKARI It is called the mode of Brahman as it cannot subsist by Itself without the substrata, i. Brahman. Just as the body is the mode of the finite self which sustains it and uses it for own purpose, the selves constitute a mode of the highest Brahman. Thus all the sentie selves (along with the non-sentient things) are the modes of Brahman as they are derived fro it and depend on it for their form and function. It should bc noted that the model charact of the self does not cancel its substantive being, since it is different from Brahman and is its a locus experience. So it is substance as well as attribute.

— The finite itself is an active and purposeful being. The activity of the non-sentie GUNAS is not attributed to the self as purposeful and self-initiated activity is its prerogativ If the self were not the intelligent experient of the fruit of action and at the same time tl agent, the scripture would not enjoin action on it for achieving release or anything else. Tl self as an agent of action presupposes the freedom of the will The inequalities of mor life with all its dangers are wholly traceable to the responsibility of the self. If the self activity were determined by a higher will, it would be an automation and the freedom of tl will would be a myth. Freedom is a dextrous activity and the self exereises it whenever wants. Even in empirical existence it has not lost its moral freeedom though in liberation finds complete freedom. The self can attain self-sovereignty by subduing its lower instincts sink into worldly existence by choosing them.

— Though all selves are alike, in so far as they have intelligence for their existenc they are separate and manifold, each having its sphere of experience and distinct characte This is proved by appeal to experience in all its aspects. Ontologically there is no differenc between one self and another in the waking state. Experience of each self does not get mixe up with that of another. Individuality is not destroyed or absorbed in the Absolute in tl state of release, as it is not fabricated due to ignorance. If the maintenance of individualit is the purpose of the Divine, the contribution of the individual self is to translate that purpo in its unique and distinctive way. Thus the experience of the individual self and the Highe Self, and of the several selves are not mixed up.

—*Swami Adidevananda.*

...While affirming the pluralism of the finite selves Ramanuja does not see an intrinsic inequality among them. So essentially all the selves are of the nature of th intelligence; the empirical differences are due to differences of embodiment brought about b KARMA. The essential nature of the self, intelligence, reaches its natural state in liberatior While equality is natural, empirical variattons are due to past actities of the individual This postulation implies that God is responsible for the embodiment of the selves an consequent suffering. Each self is architect of its own destiny.

— CHANDOGYA UPANISHAD: Brahman which is the form of AKASA is th Creator of NAMARUPA or the psycho-physical world of the gross form. Brahman exisist in the inner-most core of the universe as its PARAMATMAN.

TAITTRIYA ARANYAKA: The indwelling spirit of everything is God qualified b CIT and ACIT (living and non-living matters)

BRAHADARANYAKA: Brahman is indwelling spirit of the earth which constitute its body. The soul, too, is the body of Brahman—Brahman resides in the soul as its inne controller.

VISHNUPURANA: The whole world represents a dynamic power of God. Thu PRAKRITI, being the body of God or power of God is moved into all its tranformations b God Himself Creation and dissolution are two different states of PRAKRITI brought abou by God Himself.

The universe is rooted in God and pulsates with His life. Changes and diversities of are so created as to adopt themselves to the spiritual progress of the jivas. Perfection vidual souls is the real purpose of the process of evolution. The will of God is the cause that produces changes in nature and progress in individual souls. It is by g Him as the inner self of both CIT and ACIT that everything else is known. Real herefore is the Divine urge that creates a univere the goal and foundation of which are n itself. This is real teleology, as it refers to God and not to an indepedent LITI as the final cause of all things and beings of the world.

—*Anima Sen Gupta*

Man (PURUSHA) is said to be an entity distinct from nature and transcendent to I PARAH PRAKRITEH PROKTAH). Yet he is wrapped up in a material organism ng of head, hands and feet and other cognitive (JNANENDRIYA) and conative ENDRIYA) organs. This apparatus of the human body is partly psychical and partly It is a living, breathing and moving (CHETANA) body. It is a sentient organism of thinking (JNANA) feeling (ICCHA) and acting (KRIYA). It is this organism that is body or SARIRA. Sarira is an instrument (KARANA) by which the spirit in man seeks ss itself and establishes its contact with an external world consisting of animate (CIT) nimate (ACIT) beings. It is invested (DATTAM SARIRAM) with the psycho-physical n as a necessary means or instrument by which the individual soul can have its inhetent on unfolded (SVASVARUPA AVIRBHAVA).

Ramanuja like the other VEDANTINS describes the soul as a reality which should dentified with the body that it possesses (DEHATMA VIVEKA). The soul, however, l of the body, lies morybund or embryonic (PINDA) almost indistinguishable in that on from inert bodies (JADA). It lies motionless like a bird with wings not yet l making it impossible for it to take its flight heavenward of which it is inherently The individual soul is lifted by God, out of its dormant condition (ANADI YA SUPTAH), out of tender regard for the soul and its ultimate destiny. It is lifted its inert condition and started on its career towards the goal of perfection. A n 'sine qua non' of the manifestation of its perfection is provided by its going through existence. The body is thus a necessary vehicle, the purpose of which is to serve the this regard. Ramanuja defines body as "any substance which a sentient soul is of completly controlling and supporting for its own purposes and which stands to the in entirely subordinate relation."

t is the soul's association with the material body (ACIT SAMBANDA) that is fraught ouble consequence, one of which is desirable and the other, undesirable from the point of the ultimate destiny of the soul. The undesirable consequence is that of confounding ul with the materiai body (JADADEHE AHAM BUDDHIH) and ignoring its true as something different from inanimate nature and as having characteristics like ge, bliss and intended to be always subservient to God and to nothing else YAARHA SESHATVA). It is necessary to know that the soul transcends the body TIRIKTA). In the absence of this cognition the individual soul is apt to fall into the that it is all in all and its only end in view is to enjoy to the full earthly joy and that ed to do anything it likes. It is this false sense of egotism which generates the notiou Mine and which deludes it to think that it alone exists and is independent of God. ws the lure of the sense—life oblivious of the fact there is an eternal life (NITYA TI) of which it is a true inheritor. So long as the conciousness that the soul is nt on God for its existence endures, it is on a safe passage to the goal. If the snare delusion that it is independent of God and it is its own sole proprietor, enters into its sness, then all the evil begins. The chief sin is the act of stealing to oneself what properly to God (ATAMPAHARA). All other sins emanate from this orginal sin

(AKHILA PAPA MULAM). This sin makes man run after petty (ALPA) and impermanent (ASTHIRA) pleasures, the tainted pleasures of the senses (DOSA DUSTA SABDADI BHOGA) and the lusts of the flesh.

—*M. Yamunacharya*

Almost from the beginnings of human intelligence and enquiry, we may be sure that certain obstinate questionings have characterised the human mind such as :

What is man ?

What is this world ?

Who am I ?

Whence am I ?

Why am I ?

Whither am I rushing ?

And wherefore ?

Is all this mad and breathless pursuit, a pursuit of nothing at all and to no definite end ?

Would it ever end ?

And when indeed and where and why and how ?

—*V. V. Srinivasa Aiyangar.*

Man is part of the SARIRA of God, who is the SARIRIN. The essence of man is his soul; the essence of his soul is the inner soul, ANTARYAMIN.

— The body is subject to decay and death, but the essential nature of man is immortal.

— ...Its (body's) existence and activity are entirely for the sake of the soul. In the wake of this discrimination would follow a discernment, an insight into the nature of the soul and its innate excellence, which is of paramount importance to spiritual progress. The soul is intrinsically blissful and infinite in intelligence... but the ANANDA of the JIVATMAN lies in its SESATVAM and PARATANTRYAM.

— PARATANTRYAM implies extreme plasticity to the Divine Will, as SESATVAM indicates irrevocable dependance on God. One is the concomitant of the other and KAINKARYA or serviee follows as their necessary consequence.

— ANYASESATVAM involves subservience to other ends. This is to be fought against and rooted out. The roots of ANYASESATVAM are to be found strangely enough in AHAMKARA and MAMAKARA, narrow notions of 'I' and 'Mine' false sense of possessivenese reposed in one's body as well as in other external objects.

— The soul is too precious to be surrendered to other other objects. It is the exclusive property of the Supreme Lord. To treat it as one's own or to barter it for baser ends is an act of theft and self-deception. ANYASESATVAM entangles man in narrow affections and minor attachments; it makes him a slave to things and persons. It impoverishes him with petty satisfactions and makes him forget that his rightful inheritance is no less than the celestial PARAMAPADA (Heavens).

—*K. Seshadri.*

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—*K. Seshadri.*

The analogy of river disappearing in the sea and salt dissolved in water does not refer to the dissolution of personality. The self is freed from the limitations of name and form and the ethical imperfection caused by them, and attains absolute oneness with Brahman as His mode. In the same wav, the Advaitic analogy of sleep does not suggest identity; the Jiva then persists in Brahman as its body without the distinctions of name and form caused by KARMA which remains in this state as a possibiliy or substratum.

— Time and space exist under the form of eternity and SUDDHA SATWA or APRAKRITI (Immaterial matter) and are the DIVYA (spiritual) elements of a Divine region of which wc have no conception. The body of an AVATARA for instance is composed of this APRAKRITI material which can be neither created nor dissolved. The Jiva is defined as a pure spiritual substance organically related to the Lord as its body and is AVIBHAGA (inseparable) and APRITHAKSIDDHA VISESANA (essensial mode) and is Brahman-ised for ever. in the sense that is transfigured into His Form and immersed in his ineffable bliss like milk and honey, compared to which the bliss of AISWARYA (worldly or other worldly pleasures), SUKHA (enjoyment) and even KAIVALYA (self-realisation) is as a ripple in an ocean. Unable to describe this state, the vedanta resorts to symbols and analogies taken from human experience.

The monistic texts only deny the bare manifold and establish ANANYATWA or inseparability as opposed to AIKYA or identity and the ultimate similarity of the souls. The Nirguna texts only negate evil and not the being of the JIVA. The dualistic texts do not refer to separateness but oniy to metaphysical distinctions. The finite is not a fiction of the absolute, nor is it an adjective which by degrees gets self-transcended.

Sri Ramakrisena says that Saguna (with attributes) Brahman and Nirguna (without attributes) Btahman are two aspects of the same Truth and not two levels, and the manifold ways by which the Lord manifests Himself to suit the several supreme moods of the mystics only reveal the truth of the many-sidedness of spiritual experience.

—P. N. Srinivasachari.

Some look upon this Atman as a wonder, some speak of it as a wonder, some hear of it as a wonder, but, inspite of all this, few truly know this Truth, the eternal glory of man (Bhagavat Gita II.29).

This Atman, the divine, the immortal, is the Self of every man and woman and child. It is the true nature of the animals, but animals cannot realise it. It is only man with his unique psycho–physical system, aided by the psycho–social environment created by himself in the course of his evolution, that has the capacity to realise this truth. Man is specially fitted for this adventure.

The Upanisade do not condemn man's pursuit of worldly wealth and power. Only they say, "There is something better and higher than these".

—Ranganathananda.

The Vedic seers seem to speak of two primary faculties of the "truthconscious" soul; they are Sight and Hearing, by which is intended direct operations of an inherent knowledge describable as truth-vision and truthaudition and reflected from far-off in our human mentality by the faculties of revelation and inspiration. Besides, a distinction seems to be made in the operations of the Supermind between knowiedge by a comprehending and pervading conscionsness which is very near to subjective knowledge by identity and knowledge by a projecting, confronting, apprehending consciousness which is the beginning of objective cognition. These are the Vedic clues. And we may accept from this ancient experience the subsidiary term "truthconsciousness" to delimit the connotation of the more elastic phrase, Supermind.

Rare is the great of soul to whom all is the Divine Being.

One sees it as a mystery or one speaks of it or hears of it as a mystery; but none knows it. (Gita)

Know Purusha and Prakriti to be both eternal without beginning. (Gita)

Let the knower distiuguish Knowledge and Ignorance. (Rig Veda)

—*Aurobindo.*

The Supreme Power has arranged things so that they go on by themselves.He does not intervene. He has transferred all power to the things themselves. It is a graud and perfect scheme of decentralisation. He is ever working and yet He is not seen to be workring. The machinery works by itself once it started. We that observe and are curious, sceptical or credulous, we too are all parts of this Great Machine. We cannot get out of it and look throgh the windows into the Engineer's residence or workshop. This is the predicament of man, who is himself the most wonderful part of the Universe. It is not surprising, therefore, that some men say the Machine is all automatic and there is nothing else, that there is no Engineer. The very smoothness and efficieney of the working of the Machine leads to this notion.

—*C.Rajagepalachari.*

May the Supreme Being, Lord Satchidananda, the inexhaustible fountain-source of Turth, Wisdom and Bliss, the prefound Inspirer and Illuminator of the Upanisads, vouchsafe unto us also in the abundance of His grace and the fulness of His mercy, a direct vision of His in-dwelling glory, a personal communion with His Immanent Spirit, an implicit trust in His all-regulating providence, a whole-hearted devotion to His all-controlling purpose, a cheerful obedience to His all-saving Goodness, a rupturous delight in Hls all-entrancing Beauty;

The Upanisads are elaborate and thoughtful theological treatises on the nature and attributes of the Supreme Being His reletion to us aud the world, and our relation to Him, They are believed to form an Integral part of the Vedas, the most ancient and the most honoured and authoritative religious and theological lore of our scriptures, which form the foundation of the whole literature of India, aud which have been handed down to us in an unbroken succession from the earliest times within the recollection of man by oral tradition from generation to generation before their embodiment in books which is comparatively of recent origin.

The Upanisads originally formed parts of the concluding chapters of the Brahmanas and Aranyakas which seemed to have been from the beginning their proper repositories. Hence they were called the Vedanta, the 'ANTA' or end of the VEDAS. This is the originally aceepted intrepretation of the cxpression VEDANTA. But there is another schooi of annotators... who hold that Vedanta, as a techni cal term, did not meen originally the last portions of the Vedas or Chapters placed as it were, at the end of the velume of Vedic literature, bnt the end i.e., the ebject, the gist or the substance of Vedic teaching. But whatever the original sense of the term Vedanta might have been, we find that as a matter of fact the Upanisads are the philosophy of the Vedic religion, an exposition of the the true scope and meaning of the Vedas, the true kernel of the whole Veda, the ANTA or conclusion drawn from the unsystematic speculations scattered throughout thc Vedas... that the world proceeds from and rests in one Infinite and Undivided Being and that union with this Being is thc highest good attainable by us. ... Through all the processes of the ages. through all the stages of his evolution, man has heard a call inspirative from without, and has felt an urge irrepressible from within to realise an invisible powers ruling his destiny.

—*I V Narayana.*

—Actually the unknowable dees not exist. whatever exists (and this includes the very basic essence of Existence or the Supreme Reality also), is knowable and experiencable. It is by shedding off all prejudices, preconceptions and fears and directing our perception towards it ihat it can be seen, known and experienced..... in the face of unhindered and undistorted perception nothing can remain unknown. By entertaining fears, we only develop more fears (weaknesses) and immortality. Strength or character can emerge only through fearlessness. Our conflict and misery, which create ignorance, can be dispelled only by shedding off all selfcreated fears and thereafter perusing positive and all-comprehensive understandlng and wisdom. This can also create trne- that is- stable and undefeatable morality within us.

—K. S. Ramakrishna Rao.

We perceive that in the Indian ascetic ideal the great Vedantic formula "one without a second" has not been read sufficlently in the light of that formula equally imperative, "All this is the Brahman". The passionate aspiration of man upward to the Divine has not been sufficiently relatcd to the descending movement of the Divine leaning downward to embrace eternally Its manifcstation.

— If one knows Him as Brahman the Non-being, he becomes merely the non-existent. If one knows that Brahman Is, then is He known as the real in existence, (Taittiriya Upanisad).

— The silent and the active Brahman are not different, opposite and irreconcilablc entities, the one denying the other affirming a cosmic illusion, they are one Brahman in two aspects, positive and negative, and each is necessary to the other. It is out of this Silence. that the word impresses that which is self–hidden in the Silence.

— The Non-Being permits the Being, even as Silence permits Activity. By this simultaneous negation and affirmation, not mutually destructive, but complementary to each other like all Contraries, the simultaneous awareness of conscious Self-Being as a reality and the Unknowable beyond as the same Reality becomes realisable to the awakened human soul.

— We tend always to translate too rigidly what we can conceive or know of the Absolnte into the terms of our own particular relativity.

— We must accept the many-sidedness of the manifestation even while we assert the unity of the Manifested. And is not this after all, the truth that pursues us wherever we cast our eyes, unless seeing we choose not to see? Is not this after all the perfectly natural and simpie mystery of Conscious Being that It is bound neither by its unity nor by its multiplicity?

— The Soul of man, a traveller, wanders in this cycle of Brahman, huge, a totality of states, thinking itself difierent from the Impeller of the journey. Accepted by Him it attains its goal of Immortality (Swetaswatara Upanishad).

— The Univerte and the individual are the two essential appearances into which the unknowable descends and through which it has to be approached; for other intermediate collectivities are born only of their interaction.

—Aurobindo.

From the standpoint of epistemology, the theory of AVIDYA and ADHYASA leads to agnosticism and scepticism. If Brahman is ever self-realised, there is no need for a philosophy to expound it. If Brahman cannot be the object of knowledge' it cannot be sought by the MUMUKSU. If whatever is knowable is false, Brahman is also false. The indeterminate has at least the quality of being indeterminate. To say that it transcends all relational thought including Vedic knowledge, is to commit intellectual suicide and SRUTI-

cide. The theory of knowledge is thus denial o! knowledge. The monistic ontology of NIRGUNA BRAHMAN as pure consciousness without the sclf as its subject. ADVAITA fails to explain the relation between the one and the many, being and becoming, affirmation and negation and the absolute and the relative. Difference cannot be denied without denying identity as the two are relative. Advaitic cosmology suffer from the defects of pan-illusionism and acosmism. IfBrahman, the subject or substratum, is real, the universe is equally real and not an illusion. If the universe is an illusion, Brahman is also conditioned by it and is iilusory. Nescience is an inexplicable something, and the distinction between MAYA and AVIDHYA is meaningless. To say that the world is a magic show created by the MAYIN makes the Creator a Conjurer. If the effect is an illusion superposed on the cause, the cause is also infected. The psychology of Advait is equally defective as it virtually refutes the existence of the JIVA and is engulfed in subjectivism. The denial of many selves on logical grounds is also the denial of even the single-self theory. If the self that has consciousness is false, consciousness itself is false There is no need for the theory of a SAKSIN as its purpose is served by the self as a knowing entity. Monistic ethics brings out the discrepency between KARMA and JNANA and concludes that the pure consciousness sublates the moral ego and transcends the distinction between good and evil. In Advaita, religion oecupies a subordinate position in relation to philosophy, as the God of religion is said to be less than the absolute owing to the discrepency between two wills, finite and infinite. If so religion is finally sublated in philosophy, and has no meaning at all. JNANA is said to dispel the dualistic consciousness arising from AVIDYA. But even JNANA results from AJNANA and is not different from it. JIVANMUKTI is self-contradictory as JIVATMAN with embodiedness cannot co-exist with MUKTI, which is freedom from it. MUKTI cannot admit of degrees; stages and divisions. If the JIVA is identical with ISVARA, then MUKTI is absolute and there can be no longer any question of other JIVAs and ISVARA or KARYA BRAHMAN existing in the empirical state of AVIDYA or MAYA. Besides, the world process should cease to exist after the first instance of JIVANMUKTI, but it continues inspite of it. If AVIDYA or MAYA is ultimately non-existent and Brahman is ever identical with itself, there is no problem for the MUMUKSU and therefore no need for MUKTI. Thus from every standpoint, Advaitic monism is said to be inconsistent with every kind of PRAMANA (Vedanta Desika's SATADUSANI).

— The chicf issue in metaphysics is the ptoblem whether the absolute of philosophy is the God of religion and whether there are two Brahmans SAGUNA and NIRGUNA.

— The 'NETI' (not) method of Upanishad denies only the pluralistic consciousness fictitiously superimposed on Brahman and not Brahman itself, as such denial would favour the nihilistic philosophy of universal void and be a stultification of the entire Vedanta.

— To say that Sankara is on the intuitional level and Ramunuja on the logical is unfair to both of them; and the distinction between intuition and logic becomes a yawning gulf between the two. Brahman is and has bliss, and the predication of bliss to Brahman does not pervert its nature but enriches it. The idea of transcendental bliss does not sublate Saguna Brahman (Supreme with attributes), but affirms its knowability by purified thought. The description of Isvara as a Self caught up in the contradiction of pleasuse and pain and as a glorified SAMSARIN is not supported by SASTRA or by practical reason. Isvara, according to Sankara, controls MAYA and is not controlled by it.

— The distinction between the metaphysical highest realised here and now in JIVANMUKTI and the theological highest or the phenomenalised or spatialised Brahman attained in the world of Brahman that is yonder is refuted by Bhaskara on the ground that Vedantic freedom is won by spiritual effort by transcending the phenomenal world in its macrocosmic and microcosmic aspects.

— JIVA is not fictitious or formal, but is a real modal expression or feature of reality and is both finite and infinite.

— While Bhaskara affirms the reality of Brahman as formless but not characterles Yadava and Nimbarka deny its being NIRGUNA or attributeless and NIRAVAYAVA c formless; but Nimbarka's view of Brahman as the self-related (SVATANTRASADBHAVA) i its ABHEDA aspect and the distinct and the dependent (PARATANTRA-SUBHAVA) in i BHEDABHEDA aspect has affinities with Ramanuja's idea of God as NIYANTR or th immanent and eminent cause of the world order.

— Bhaskara denies the idea of an indefinable MAYA or being non-being infecting th very source of reality and making the finite a figment, MAYA. He traces the world order t the self.conditioning nature of the absolute which is therefore SATYOPADHI or real limitin adjuncts and not MITHYOPADHI or unreal limiting adjuncts. If we substitute PARINAM. for UPADHi, we arrive at the Yadava version of Bhedabheda which attributes equal realit to the aspects of identity and difference. If the cosmic process is traced to the creative urge c SAKTI at the heart of reality the Yadava view is replaced by the account of Nimbarka.

— Brahman is at all times differentiated by the sentient and non-sentient beings tha constitute its body, and it can be said to be one only, without a second, previous to creatior At that time, the differentiation of names and forms did not exist. That which makes th difference between plurality and unity is the presence or absence of differentiation throug names and forms Says the Brhadaranyaka Upanishad: 'Nor all this was undifferentiated. I became differentiated by name and form.

— In the subject-object relation, the object is not invariably the material thing c non-ego opposed to the self but is also a spiritual entity admitting of inter-subjective inter course without any loss of content. The world of space-time is given and is not a menta construction superimposed on things. Likewise, the self as the subject of experience is i itself and is not derived from outside and does not change into another. The self is differen from the material object and the two are equally real, though 'materialism' denies the primac of the Self and 'personalism' denies the thing or object.

— The Self is not an arithmetical unit but is a metaphysical unity.

— The Self is its own evidence and its continued existence is self-posited and is nc proved by metaphysical tests.

— To a Sociologist, the Self is an element of the social organism or community.

— The self is not only immortal but is also eternal and its value is never destroyed.

— That He is the soul and saviour of the universe with CIT-ACIT as His SARIRA expressed by Vedanta Desika in his literal and symbolic description of the formless Form. I that beautific Form the JIVA is the jewel of KAUSTUBHA, MULAPRAKRITI is SRIVATS/ and the five weapons for preserving righteousness are MAHAT, AHAMKARA, and th INDRIYAS. The idea of the JIVA abiding in the heart of Reality as Redeemer furnishes th RAISON D'ETRE for universal salvation.

— The fundamental problem of Vedanta is: What is that by knowing which everythin else is known? and its solution is that by realising Brahman everything is realised.

—*P. N. Srinivasachari.*

— The intuition of Brahman transcends the limits of the logical intellect, though it i the fulfilment of logical thinking. But when the analytic intellect, in the interests of criticism dissects the living pulsation of intuition, it gives us only dead things and discontinuous bits It is inadmissible in Vedanta to apply to transcendental truths the categories which have onl

an empirical use. The higher alone can explain the lower and not the lower, the higher. Vedantic truths are true for ever, and have higher value than those given in sense perception, history and even philosophic speculation.

— According to... interpreters of Advaita, it is only a non-dualism that denies difference and not a monism that affirms identity; the illusion theory is audacious but not adequate, and should give place to the view that the world or space and time has phenomenal reality and is not fictitious. and that Brahman can be intuited and not conceived by the logical intellect. Still others rely on the adequacy of reason to understand Advaita without seeking the and of revelation and intuition, and think that by the analysis of the three states of consciousness, especially of sleep, duality is sublated and pure consciousness is self-established. Extreme idealists accept only EKA–JIVA, deny the objective order and the religious consciousness of a 'Thou' or Isvara and conclude that the Inner Seer or DRK is alone real and absolute.

If JNANA is 'pure consciousness' without a self to illumine it and an object to be illumined by it. it is a soulless, bloodless abstraction; and it would lapse into the unconscious. BRAHMAJNANA therefore means the JNANA of BRAHMAN by the freed self who intuits Him in all beings and all beings in Him. The self is an external entity like the All–Self, but at the same time, it is an irradiation of the Supreme Light, the Light of the Universe.

— This Jiva is not a mere self-subsisting, exclusive entity as it has its meaning and life only in Brahman. While the Jiva is infinitesimal like a spark, its intelligence is all-pervasive and can know all things if it is freedom from KARMAM. When the philosopher turns MUMUKSU, he recollects his divine heritage and by moral and spiritual discipline sheds his AVIDYA and AHAMKARA, intuits the absolute and enjoys eternal bliss.

There can be no metaphysics with physics; physics has its completion in the psychology of the Self. Psychology leads to ethics, and ethics has its meaning only in religion.

Every judgment expresses a subject-object relation and the ultimate subject is the supreme Self. It is thus possible to know the absolute by the absolute knowledge of every object and subject of knowledge. When JNANA is purified and perfected as in MUKTI.

ACIT and CIT have their meaning only in Brahman, the ultimate subject of all knowledge, perceptual, spiritual and religious.

It is the absolute that is the fact of facts, and is the true of the true, as it includes CIT-ACIT and exceeds their content and value.

... and every term, thing or thought that connotes the SARIRA also connotes the SARIRIN as He enters into CIT and ACIT and gives them name and form (NAMA-RUPA).

The All-Self can be known by the finite self, when its consciousness which is now of the earth, earthy, is purified and expands into all-comprehensive knowledge. Truth is then not inferred but divined, and the MUKTA sees all things in Brahman and Brahman in all things. Thus epistemology in its extended sense affirms the knowability of Reality in all its levels.

Even illusions and the imagined objects of fiction subsist and are as real as facts that exist. But realism does not go far enough. as it does not stress the priority and primacy of the experiencing subject or self and the all-inclusive nature of the Supreme Self.

The idea of God as the SARIRIN of all and as in–dwelling Love offers the most inspiring motive for philosophic enlightenment and achievement of social solidarity.

The chief attributes of Brahman are SATYA, JNANA, ANANTA, ANANDA, SIVA, ADVAITA and SUDDHA. The first three are metaphysical ideas and they define His nature (SVARUPA-LAKSANA)as the true of the ture, the all-knowing and infinite. As concrete infinite He is one without a second as the soul of all selves, and there cannot be two infinites. The moral attribute is the idea of God as the holy and the pure. God is essentialiy love and His love transcends human lovc. He is infinitely, blissful, and makes others happy. (Brahma Samaj).

Saiva Siddhanta is the systematic exposition of the SRUTIS, the Saiva Agamas and the experienees of the Nayanmars (Dravidians) and in its philosophic aspect as formulated by Srikantha, the Commentator on SUTRAS, it compels comparison with the essentials of Ramanuja's system though there are radical differences between the two in theology and ritualism. It accepts realism and SATKARYAVADA and posits three ultimate realities,, PATI, PASU and PASA which can be distinguished but not separated, PATI is the Suprema Lord Siva who is formless, as He transcends the limitations of PRAKRITI and yet, out of mercy, He assumes eight spiritual forms; but does not incarnate like Vishnu. Siva and Sakti are inseparable like fire and heat and Siva-Sakti brings out the dynamic love of the God-head and the redemptive principle of grace. PASU or the soul is caught up in PASA and the confusions of KARMAM and becomes a mode of matter. By moral and spiritual disciplinc it can realise itself and become a mode of God. Religion is the transition from ATMADARSANA to SIVADARSANA as the JIVA without SIVA is like the consonant without the vowel, and MUKTI or SAYUJYA consists in intuiting Siva as love and becoming one with Him. MUKTI is not the loss of personality, but is self-effacement in the service of Siza. From the pragmatic standpoint, Saiva Siddhanta is not very different from VISISTADVAITA if it accepts the theory of the immanent causality of Brahman as expounded by tae SUTRAKARA and the redemptive purpose of AVATARA as revealed in the Gita. The SRIKARA-BHASYA on the SUTRAS by Sripati expounds VISESADVAITA. It refutes MAYAVADA and rejects PANCARATRA AGAMA and by stressing VIRASAIVISM, it is contrasted with the school of Srikanta which is interpreted by Appayya Diksita in terms of ADVAITA.

The logico-mathematical method tends to depersonalise the Self and deprive it of its moral value. Brahman is not only the immanent, but is also the transcendental, cause of the world. The idea of mere divine immanence, as held by panthesists, commits itself to thc perils of the theory of Brahman evolving into the cosmos (BRAHMA-PARINAMAVADA) and the follies of the pantheists' identification of Brahman with the world of evil and sin. It paralyses moral consciousness. This defect is overcome by voluntarism or the theory of God as the author of all good which exalt the ethical eminence of Brahman as NIYANTR and the righteousness of Isvara as moral ruler of the world who dispenses justice according to the KARMAN of JIVA. This view stresses the primacy of Practical Reason or the absoluteness of moral consciousness and transforms the metaphysical view of the absolue as the whole into the view of the Holy one of ethical religion. Ethical idealism marks the transition from the idea of Brahman as pure Being into that of Brahman as Isvara or NIYANTR and may be termed theistic monism. The universe is a realm of righteousness and divine justice functions through the moral freedom of the finite self. The idea of Isvara as righteous Ruler and Redeemer corrects the extremes of fatalism and determinism due to the divine will. The moral self realises its freedom by subduing the self of AHAMKARA, attunes its will to that of Isvara and views every act of KARMAN as KARMAKARYA.

— The JIVA not only derives its substantiality from Brahman (SVARUPASRAYA) but also depends entirely on His redemptive will (SAMKALPASRAYA) and exists wholly for His satisfaction.....The omnipotence of Isvara is self-limited by His redemptive love, working through the moral law of KARMAN in the history of humanity.

...Aesthetic philosophy on the other hand, insists on the primacy of feeling, and transforms the NIYANTR into the BHUVANA SUNDARA, the Supreme Beauttful, whose transcendent beauty shines as the inner beauty of the self with a view to ravish it out of its fleshly feeling. The Lord with His unsurpassed and enchanting beauty is also the blissful and, when the self is beautified, it sheds it egoistic self-satisfaction and forgets itself in the bliss of Brahman or BRAHMA-RASA- But aesthetics by itself has a tendency to encourage sentimentalism, which is fatal to philosophic disinterestedness and discipline, and has to be coordinated with ethics and metaphysics.

The philosophy of the ATMAN has not received due attention in the history of thought, and its realm is often regarded as a no-man's land. While materialistic monism abolishes the self by making it a byproduct of matter, the absolute of the idealistic monist swallows up its very being. Even religion in its deistic aspect seeks to exalt God at the expense of the spirit and does not adequately bring out the full nature and status of personality. The ATMAN is not an appearance of reality, but is an entity that has its own unique nature, its existence is self-proved, and it can realise itself in intuitive perception or ATMASAKSATKARA. The ATMAN is not the body feeling, will or cognition, but has its own spiritual identity apart from its psycho-physical contents. The Atman survives its mind-body and exists on its own account. It has a unity and contiunity in the incarnate state of SAMSARA as well as in the discarnate state of MUKTI on account of its moral and spiritual consciousness and striving for MUKTI.

The duality of the subject-object relation is different from the duality between two snbjects. They are mutually related and one subject cannot be resolved into another. If A falls asleep, B does not vanish, but is quite awake. A and B are therefore polycentric. In the case of love between two persons each is the subject of love as well as the object of love . The relation is spiritual and not logical and is the very foundation of inter-subjective intercourse and the consciousness of kind. The world of souls is a spiritual realm transcending conceptual knowledge which suffers from the perils of scepticism on the one hand and of subjectivism on the other. It is the real defect of pantheism, at least in its lower form. that it recognises only God and nature as a short-out to unity, and omits the philosophy of the Self. It is the Self that enquires into nature and God, and, by relinquishing its materialistic association, seeks to know itself and its Inner Self.

The realisation of the PRATYAGATMAN or inner self, the goal of JNANA YOGA, is achieved only by a rigorous moral and spiritual discipline. The first requisite in this yogic process is the training in SAMATVA or spiritual equanimity, the exact meaning of which is, however, difficuit to define in logical terms. The instinct of acquisitiveness can never coexist with the yearning of the MUMUKSU, and it profits him little to gain the whole world and lose his ATMAN. The renouncement or economic goods is therefore indispensable to spirltual progress,and the aspirant should regard dust and diamond as equally worthless. The bonds like success and failure, pleasure and pain, and likes and dislikes lead to the dilemma of the divided life. The moral life should therefore practice SAMATVA, which includes the virtues of indifference, endurance and detachment in an ascending scale. Introspective life implies indifference to the utilitarian idea of success and failure. These are three ways of overcoming the hedonistic haywards of pleasure and plain. Every pleasure is fraught with pain, and is therefore to be avoided: or every pain is a blessing in disguise, and is therefore to be endured; or both alike should be treated with indifference.

The body is not the ATMAN, the animal perfection is neither intelligible nor attainable, though physical well-being is essential to spirituality.

—P. N. Srinivasachari.

— The difficulty with the Sakta cult is all the more obvious, because of the secrecy its knowledge and the prejudice of common man towards it. Very scanty research has be done in this field and very few important works have come to light so far. From the vario references, it is clear that the Sakta literature is vast and has the same grade of literature any of the four Vedas. There is the Samhita or the Hymnal, the Upanisadic and t Aphoristic or the Sutra literature of the Sakta philosophy corresponding to the Vec literature .. It is however obvious that the Sakta cult is as ancient as the Vedas T feminine principle as power or energy that creates the universe is traceale to the Vedas. N only the Sakti Sakta which is considered by many authorities like Dr. S. Radhakrishnan ai others to be the source of the Sakta cult, one also finds other references in which differe aspects of the feminine principle are worshipped and praised.

We find the worship of the feminine principle in the hymns addressed to Aditi, Va and Usa. The Devi and the Sri Sukta of the Rig Veda form an important place in the dai worship of the Mother Goddess. Aditi seems to be the mother aspect par excellence. She the mother of all other gods. She is addressed as a wife in two hymns. She is resplenden shining and the sustainer of all creatnres. She is called the wife of Vishnu in the Taitariy and Vajasaneyi Samhitas. She is infinite and identified with Prithvi (the earth) in th ATHARVAVEDA.

— Among the Upanisadic literature, two independent texts known as Tripuropanisa and Devi Upanisad are worth mentioning.

Even the puranic literature has not remained uninfluenced by this (Sakta) cult. Dev Bhagavata, Brhmanda Purana and Markandeya Purana contain references to this cul Kalika Purana is known to be one independent Purana of this philosophy.

— The Sakta philosophy is closely akin to Advaita Vedanta of Sri Sankaracharya bu with a difference. Both the systems believe in the reality of Non-dual Brahman but differ in their conception of MAYA, the creative power. The Advaita Vedanta considers the world to be an illusory manifestation of the illusion-creating power of Brahman. For the Sakta philosophy this creative power is real and so also the world, its creation. The creation is not different from the creative power. According to Advaita Vedanta MAYA is known to possess two-fold power of concealing the Brahman (AVARANA) and projection of something other in it (VIKSEPA). The MAYA conceals the Brahman and projects the world over it. The Sakta philosophy maintains that the primal energy, CITSAKTI (conscious energy) has two-fold powers of illumination (PRAKASA) and reflection (VIMARSA). The power of VIMARSA enables self-experiencing through manifestation of the world. The state of illumination supervenes when the thought activity gets dissociated from the objects. Thus the multiple world is real, being an expression of the spontaneous free will of the Sakti or Brahman.

Nothing shines by itself everything is illumined by the light of conciousness... Hence this world is like the reflection in a Mirror.

—A. U. Vasavada.

If there is an individual soul or Purusha not dependent on the body but inhabiting and using it for its purpose, then rebirth begins to be possible, but it is not a necessity if there is no evolution of the soul in Nature.

The presence of the individual soul in an individual body may be a passing phenomenon, a single experience without a past here or a future; its past and its future may be elsewhere. But if there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real conscious individual, then it is evident that it is the progressive experience of that soul in Nature which takes the form of this evolution of consciousness;

rebirth is self-evident by a necessary part, the sole possible machinery of such an evolution. It is as necessary as birth itself; for without it birth would be an initial step without a sequel, the starting of a journey without its farther steps and arrival. It is rebirth that gives to the birth of an incomplete being in a body its promise of completeness and its spiritual significance.

—*Aurobindo.*

Brahman is knowable by relational thought, which is revelatory and not self-contradictory. There is no self-discrepency in the defining qualities. Metaphysics, morals and aesthetics are interrelaled and related to the whole, and they bring out the nature of the First Cause and the Final Cause of all things.

— ...Brahma is thus defined as SATYA, JNANA, ANANTA, AMALA and ANANDAMAYA and these are His determining qualities (SVARUPA-NIRUPAKA-DHARMA). Undue emphasis on one aspect to the exclusion of others is unphilosophic. It leads to the errors and evils of intellectualism, voluntarism and emotionalism. They are really coordinate values, and do not suffer from the errors of self-contradiction and the evils of subordination. The absolute as SAGUNA Brahman alone satisfies the demands of metaphysical, moral and aesthetic consciousness in their entirety and integrity.

— Several attributes which are not non-contradictory, may define the same reality by distinguishing it from other objects, and the plurality of these qualities does not mean the plurality of the object defined. Reality is qualified by plurality, but it is not self-plural. The qualities co-exist as distincts and as the ways of knowing Brahman.

— SATYA : The definition of Brahman as SATYA brings out its nature as the absolutely unconditioned reality, and distinguishes it from the conditioned reals of CIT and ACIT.

JNANA : Being and consciousness are not one, and Brahman as JNANA transforms the idea of SAT and substance with differentiation into the self-conscious subject with self-differentiation.

ANANTA : It is the quality of Brahman being limitless in time and space.

AMALATVA : Amalatva or holiness is the ethical perfection of Brahman or Bhagvan.

ANANDA : Ananda brings out His aesthetic knowledge.

— The idea of Brahman as ths ADHARA of CIT-ACIT affirms the realities of the separate elements but denies their separate reality and offers the mystic assurance that every JIVA lives, moves and has its being in the All-self or VASUDEVA.

— The ground of the existents is the only goal of experience (KARANAM TU DHYEYA). Brahman is the root of philosophic thinking and the front of religious feeling and is the first cause and the final cause.

— "That imperishable is unseen but seeing, unheard but hearing, unthought but thinking. There is nothing else that sees, hears or thinks thus but "it". In that Imperishable the ether is woven, warp and woof."

—*P. N. Srinivasachari.*

COSMOLOGY : Tho possibility of a cosmic consciousness in humanity is coming slowly to be admitted in modern psychology, like the possibility of more elastic instruments of knowledge, although still classified, even when its value and power are admitted, as a hallucination.

—*Aurobindo.*

The charge against its cosmology is that Brahman cannot be the material and efficier cause of the world of CIT-ACIT in the SARIRA-SARIRIN relation. If, as the theory (of tw Brahmans) says, CIT-ACIT as the Body of God is the material cause and the soul of God i the efficient cause, it is like saying that we take half a fowl for cooking and leave the othe half to lay eggs.

—*P. N. Srinivasachari.*

CULTURE : It may be difficult to define the word "culture", but the culture of a nation is generally understood to consist in certain comprehensive aspects of them and activi ties that reveal their contribution to the literary artistic and spiritual wealth of mankind. Th culture of a nation consists in the ideals that have inspired its people to immortal action dow the ages and is deemed to be made up of its dreams and its deeds, their adventures in ques of the Supreme and for a true knowledge of the Divine. A country in the course of its histor may be invaded by hosts of barbarians often but its glory and greatness in ihe fields of huma effort and experience, its culture and civilisation will live for ever. Among the most renownec nations of ancient times, India has survived with its civilisation and culture untouched by tim unaffected by the vicissitudes of violent onslaughts on its way of life and thought, with its ey unperturbed and serene ever turned towards the Eternal.

—*K. T. Narasimha Char.*

Do not be mean: be large-hearted. Do not be false; be honest always and in ...rything, detest honesty, keep away from it as from offal. Do not be cruel; show tenderness towards every being that is weaker than yourself. Every living thing loves its own life and is sensitive to pain as you are. Every being, be it child or girl or dog, or man or woman is sensitive to pain; be tender to them all. If you are mean, false or cruel, everyone will know it and know you are not a cultured person. Do unto others as you would be done by.

This is the essence of culture in thought and action.

DHARMA: Man-made laws may differ from each other, they are amenable to change accor ding to circumstances and the concepts of men down the centuries. But DHARMA is of divine orig-in, it is the message of God to man at all times, eternal in its import, everlasting whatever things may perish, as immutable as the Infinite... In other words, DHARMA is the visible manifestatian of the Immanence of God, moving the minds of men, working in their lives for their good, leading them towards the end that is destined for them by their KARMA... DHARMA is the mighty and many-spleandoured manifestation of truth, it is the vesture of eternal wisdom woven out of the thoughts and TAPAS of the ancient RISHIS of India. Its fulfilmet ensures the happiness of human beings, leading them to Heaven.

— After all, we should remember that we are all insruments of God and it is He who gives us victory if we follow DHARMA and live up to its ordainments, as laid down by our ancient teachers.

Truth is the keystone of the Arch of DHARMA

Harischandra gave up crown and kingdom, wife and child, happiness and home in his incomparable loyalty to truth.

K. T. Narasimha Char

Justice is an inviolable natural law which is to be discovered, not created by man through laws and regulations. It has its origins higher than the State. It is this that provides inherent rights to the individuals. It is the Law of Laws and is called DHARMA in the Hindu books. A tyrant may take and exercise all power. A Parliament may be invested in a demo-

cracy with all law-making power. But kings, dictators and Parliament should feel restricted by DHARMA and act accordingly. This is modern wisdom consistent with Hindu religion.

— A man without DHARMA is like one moving in darkness. He is without light and will end in damnation of the soul. DHARMA is light, DHARMA is life, DHARMA is limitless joy. The meaning of the word DHARMA is all-comprehensive and connotes the duty of man to all living creatures, the duty of man to his fellow men, the duty of man to God.

— DHARMA is based on ethical principles that are true for all time. They are eternal as the sun and the stars, govern the destiny of men, whether they have faith in the Divine or not. Men may neglect morality. thinking that it is useless but they forget that life does not lie in throwing to the winds the eternal wisdom enshrined in DHARMA.

— If DHARMA declines, a country cannot prosper and everyone will become poor.

— The DHARMA of Goverment is to govern justly and with care for the welfare of the nation. The DHARMA of the Opposition is to criticise the Government justly and with care for the welfare of the nation. Both Government and the Opposition should fulfil their respective DHARMA. Without DHARMA Government is a sham and an evil – an infliction and a danger insted of being a protection.

— Warfare andADHARMA became synonymous. The discovery of nuclear weapons increased the lust of the bigger nations to dominate the world as was noticed in the attitude of the United States, Soviet Russia and others towards the weaker countries of Asia and Africa. Power grew on the back of science and soon it assumed a monstrous, frightening size and quality. A great movement for DHARMA must be started and developed in the Orient. Science and money power must be spiritually confounded with a new kind of rivalry – a rivalry in DHARMA. For DHARMA is shield and fortress as well as sword impregnable and invincible. The nations of Asia and Africa should not lose time or faith or courage but-must stake everything in dharma. They must rise to complete the unseen mission of the Atom, which was to dethrone physical power by leading it to a dizzy height. ...India should lead in this necessary but bold venture; and lead the humanity, which is DHARMA'S essential aspect and greatest force.

—C. Rajagopalachari

EVOLUTION:

In India, philosophy is called DARSANA of which there may be said to be two types, one derived mainly from an intellectual perception of things based on sense-data, the other grounded primarily in intuition and/or mystic experience.

Philosophy is as natural to man as poetry. while poetry stems mainly from man's emotions and imaginations, philosophy is the result primarily of reason. The two overlap however. Since they are both products of the body, life and mind of man, and the myriad experiences he goes through, they cannot be exclusive of each other.

What is called becoming or change is an eternal process, as eternal as "being" itself Man's effort is to become aware of it and to bring to bear that awareness into our conscious life so that we can consciously participate in our evolution to the fullest extent possible. This has become possible because man is becoming mord and more self-conscious of his self-consciousness and thus has developed the faculty of introspection. He is now aware of the direction in which his evolution lies and is capable of participating in his own evolution to the extent of his awareness and his will to hasten that evolution.

Mind is an ignorance seeking after Truth. but... Supermind is a selfexistent knowledge harmoniously manifesting the play of its forms and forces.

— One must know from whence, why and how are self, non-self, their relationship and the 'causus causa' of all these? Finally, what is the relationship between the self, the non-self and the ultimate cause? The three apparently ultimate categories are not static but in constant motion. Even matter, supposedly inert, is tremendously active. Each atom has a nucleus round which electron. proton and what not revolve swiftly. Thus movement is the essence of phenomena: and unless we take into consideration its nature and cause, our search is incomplete. If matter is evolving or changing every moment, the observing self cannot be static either. A philosophy of things cannot, therefore, be static but must move with the discoveries of science. But evolution from where and towards what is the question again.

—R.R. Diwakar

Our physical being is built first upon an aggregate of infinitesimals, electrons, atoms, molecules, cells: but the law of action of these infinitesimals does not explain all the physical workings even of the human body' much less can they cover all the law and process of action of man's supraphysical parts, his life movements and mind movements and soul movements.

— Life as the parent of death, hunger and incapacity, is only a dark figure of the divine superconscient Force whose highest terms are immor tality, satisfied delight and omnipotence.

— Let us grant that at first love may only be an extended selfishness and that this aspect of extended selfishness may persist and dominate, as it does still persist and dominate, in higher states of evolution, still as mind evolves more and more finds itself, it comes by the experience of life and love and mutual help to perceive that the natural individual is a minor term of being and exists by the universal law. Once this is discovered, as it is inevitably discovered by man mental being. his destiny is determined: for he has reached the point, at which Mind can begin to open to the truth that there is something beyond itself; from that moment his evolution, however obscure and slow, towards that superior something, towards spirit, towards supermind, towards supermanhood is inevitably predetermined.

— Life starts with the extreme divisions and rigid forms of matter, and of this rigid division the atom, which is the basis of all material form, is the very type. The atom stands apart from all others even in its union with them, rejects death and dissolution under any ordinary force and is the physical type of the separate ego defining its existence against the principle of fusion in Nature.

— The inert incapacity of atomic existence to possess itself, the subjection of the material individual to the non-self belongs to the first status of life.

— The second term of the orininal status of life is subconscious will which in the secondary status becomes hunger and conscious desire...

The growth into the third status of life by the principle of association, the growth of love, does not abolish the law of desire, but rather transforms and fulfils it.

—Aurobindo

In studying the subject of organisation we get many a valuable suggestion from the creation of the world and evolution of mankind. In creating the world God has given Himself up and His joy lies in it. This joy in creation, through sacrifice, He has imparted to all those who want to build or create. The painter, the sculptor, the poet, the philosopher, the monk and the householder—all find delight in their respective creations. and creations connote sacrifice. on the part of the person concerned. The more rigorous the sacrifice, the happier, the result. Thus self-sacrifice must be the basis on which the real work of village organization should rest,

—S. L. Sarkar.

We know that genes and chromosomes are the cause of hereditary transmissions, not only of physical but of psychological variations, but we do not discover how psychological characteristics can be contained and transmitted in this inconscient materiat vehicle.

— We speak of the evolution of Life in Matter, the evolution of Mind in Matter; bu- evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life and Life, a form of veiled consciousness.

— What we see of Nature and of human nature justifies this view of a birth of the individual soul from time to time until it reaches the human level of manifested consciousness which is its instument for rising to yet higher levels We see that Nature develops from stage to stage and in each stage takes up and transform it into stuff of its new development. We see too that human nature is of the same make; all the earth part is there in it.

— If a spiritual evolution of consciousness in the material world and a constant or repeat ted rebirth of the individual into our earthly body are admitted, the next question that arises is whether this evolutionary movement is something separate and complete in in itself or part of a larger universal totality of which the material world is only one province. This question has already its answer implied in the involution which precede the evolution and make it possible; for, if that precedence is a fact, there must be world or at least planes of higher being and they must have some connection with the evolution which has been made possible by their existence.

—*Aurobindo.*

— **PRAKRTI** is essentially dynamic - a perpetual flux without any stagnation anywhere. For this reason, PRAKRTI has been described as ASAT in the SRUTI. The word ASAT implies (in regard to PRAKRTI) instability, dynamism, and indeterminate nature only and not illusoriness. PRAKRTI has been called ANITYA in the same sense. The word NASTI also refers to this essentially mutative nature of PRAKRTI. In the causal state, PRAKRTI is subtle and undifferentiated. but in the effect-state, it evolves itself into many varieties of names and forms constituting the empirical world. PRAKRTI in the subtle state, is called MULA PRAKRTI and MULA PRAKRTI is not of any practical use. It is because MULA PRAKRTI always remains in the subtle and undifferentiated form that is called TAMAS or AVYAKTHA. When PRAKRTI reaches the creative stage, it is called KSHARA because of its constant changes into various gross forms. Although the three qualities of SATTVA, RAJAS and TAMAS are separately mentioned, yet they do not preserve their independent existence when they get mixed up in the form of a particular object. Their existence can be inferred only on the evidence of their effects:

—*Ahima Sen Gupta.*

Every man's technical achievements upto date do not touch a fringe of his total possibilities; inspite of these intellectual developments, he has still about him and in him much of the primeval evolutionary slime; he has to shed much of his animal ancestky; He represents a great advance in evolution, but evolution has still greater heights to scale him and through him. The present state is only a passing phase; man is not yet; he has to surpass himself and achieve still higher levels of expression.

— Only when a culture raises its edifice on the rock bottom of experience, when it has seen and touched the fundamentals of life, only then does it succeed in ensuring its unity and continuity; then it becomes a beacon light, inspiring human life age after age. This is how we view the history of India; India tackled life from various angles.

Having achieved a modicum of security and welfare in the social field, the creative minds of the community began to forge ahead, asking more and more more fundamental questions:-

Is this psycho-physical individual, the psycho-physical being, the last stage in evolution?

Or can it evolve into something still higher?

As we turn the pages of the Upanisads, we come across, among its creative thinkers, men, women and children, intellectuals, kings and common men. What impresses us is the persistence with which these thinkers ask this one qnestion; What is perfection? What is the highest level of human experience?

—*Ranganathananda.*

I say that in whatever stage of life you may be, you will realise better and purer things only if you go deeper and deeper into yourself.

—*Aurobindo.*

EXISTENCE: For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity. To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind, and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and unillumined compromise.

—*Aurobindo.*

GOD: Thou hast no shape, no lineaments, no weapons which deck thee; nor art thou bound to a space. But yet thou shineth forth in human form for the sake of those who ardently love Thee. (JITANTA STOTRA)

— God as embodied or enshrined in an icon is the last step in god-descent into the world of man. It is on this philosophy of ARCA that the "idolatry of Hinduism rests. This is the rationale of image worship.

—*M. Yamunacharya.*

It is by VIDYA. the knowledge of Oneness that we know God without it AVIDYA. the relative multiple consciousness, is a night of darkness and a disorder of Ignorance.

—*Aurobindo.*

GODLESSNESS: Our intellectuals, children of modern knowledge, have not only developed into mere atheists but have also become victims of godlessuess with all its grim consequence.

— It is accepted by men following all faiths from time immemorial that religion is the pathway to God. There are, no doubt, millions of men who do not believe in the Almighty and who have no faith in the efficacy of religion to lead them towards a land of bliss where the omnipotent Creator rules with love over all His creatures. One can have no quarrel with such people for they have missed the path and are struggling alone in darkness and despair, unable

to see the Light of Cod that is manifest everywhere and in everything. whether it is a mocrobe or a whole or a vermin. a mountain or a man.

—*K.T. Narasimha Char.*

It is this godlessness different from atheism which we mist cure for all our maladies. really result from it. Atheism is passive non-cooperation with their idea of Gnd. Godlessness is not only that but a revolt against the moral rules of conduct that hava issued out of all religions.

— True, we cannot see God; but from that can we say that He does not exist? We see multitude of stars at night; we cannot see them by qay. 'Does invisible' mean non.existent? We are finite and limited iu our vision and so we are not able to see God. But for that reason let us not say, "There is no God" "There is no need for Him!"

— The notion that God and Religion aie superfluons and can be dispensed with are bon ont of a state of mind that is itself the praduct of ages of God and religion. We are apt to er unconscious of what we possess, thanks to our parents and to our society. The sons of a wealthy man may imagine that poverty and unemployment are no problems, and that they are just vices and aberrations, born of idleness. Similarly, we who have inherited certain habits of thought and moral feeling are apt to think that God is a supeyuity that can be dispensed with.

—*C. Rajagoplachari.*

The materialist has an easier field, it is possible for him by denying Spirit to arrive to arrive at a more readily convincing simplcity of statement, a real Monism, the Monism of Matter or else of Force. But in this rigidity of statement it is impossible for him to persist permanently. He too ends by positing an unknowable as inert. as remote from the known in universe as the passive Purusha or the silent Atman. It serves no purpose but to put off by a vague concession the inexorable demands of Thought or to stand as an excuse for refusing to extend the limits of enquiry.

—*Aurobindo.*

HINDU IDEAL · Of all the countries in the world it was given to India to first discover the supreme value of the living voice in religion and learn how to respect and revere,nay even adore and worship the spiritual master,

—*Ghanananda.*

The destruction of AVIDYA (delusion) is a central theme of India's most popular epic, the BHAGAVADGITA.

— The human spirit when lit by the divine fire is mightier than the most mighty weapon

— The scriptures could point out the road but each man must travel it by himself,

— The Hindu ideal affirms that man can attain his immortal destiny he.e and now. The kingdom of God is within us and we need not wait for its attainment till some undated future or look for an apocalyptic display in the sky.

—*S. Radhakrishnan.*

Every man should follow his own religion...For the Hindus, the ancient path the, path of the Aryan Rishis is the best.

The time has come for the Hinduism of the Rishis to become dynamic. Shall we stand by whilst alien hands attempt to destroy the fortress of the Ancient Faith? Shall we remain passive or shall we become aggressive, as in the days of old; preaching unto the glory of Dharma In order to rise again, India must be strong and united, and must focus all its living forces. To bring this about is the meaning of my SANYASA.

—Ramakrishna to a Madras andience.

Today, when religion in the west is only in the hands of the ignorant, and the knowing ones look down with scorn upon anything belonging to religion, here comes the philosophy of India... where the grandest philosophical facts have been the practical spirituality of the people.

The eyes of the whole world are now turned towards this land of India for spiritual food, and India has to work for all the races. Here alone is the best ideal for mankind, and westerns cholars are now struggling to under-stand this ideal...

This is the land from whence, like the tidal waves, spirituality and philosophy have again and again marched out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind.

Before ten years elapse a vast majority of the English people will be Vedantic.

What you others call a dream is for us the only reality. Cities, luxuries, the marvels of material science-we have awakend from that brutae dream by which you are still enthralled. We close our eyes, we hold our breath, we sit under the kindly shadc of a tree befor the primitive fire, and the Infinite opens its doors to us and we enter into the inner world which is the real one:

Know you are the Infinite, then fear must die. Say ever, "I and the Father are one"

Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth - sinners? It is a sin to call man so: it is a standing libel on human nature.

--Vivekananda.

What is Vedanta? It can be set forth in these propositions;

1) Reality is universal love, the underlying unity manifested in all variety. To realise this Love within the heart is literally Veda-anta, the goal of knowledge, If you know the one, you know the many. Brahman alone Is! This is a rational, philosophic creed.

2) The world is illusion. All the variety of manifestation is nothing but appearance. Only the cause exists. In themselves effects are unreal. In reality they are identical with cause.

3) The individul 'I' or ego, that we feel within us is always identical with the ultimate principle. The self is the same as Reality.

--Jnanesvarananda.

In studying western civilisation, I have felt that there is something wanting. This something India has! I can express the distinction in one sentence: Indian looks within; the West without.

--Harendra Nath Maitra.

When I have seen amongst them that are called idolaters, men, the like of whom in morality and spirituality and love I have never seen else where, I stop and ask mysely "Can sin beget holiness?"

—*Vivekananda.*

It is feared that the foundations of pure faith will get under-mined by allowing the ratio of reason to enter into the citadel of faith. It strikes me however that true religion or philosophy should have no such fears. No faith or religion which is opposed to reason has any chance of survival at rate in the future. The reign of reason is the religion of modern thought...faith and reason should be friends and allies cooperating with each other...It must be admitted at the very threshold that the enormous mass of Vedantic thought and writing in this country has been at least apparently claimed to be based on the authority of works accepted as scriptures or otherwise as of divine revelation.

V. V. Srinivasa Aivangar

So we find that this theme, India's spiritual heritage, is one that is dear to the hearts of men and women in both East and West. In my travels in various countries, this is the thing that impressed me most - this response of the human mind everywhere to India's spititual heritage. Going beyond all other considerations, whether geography, history or political and economic systems, is the appeal of this Indian message to the human heart.

Many people have a wrong notion that Indian thought tackled only the idea of man as a religious aspirant, searching for the secret of other-worldly or transcendental values. But that is not correct.

We find that the Indian nation experimented with and developed all aspects of life individual and collective; social organisation, political systems, positive sciences, arts and literature and variousforms of happy, joyous living. The history of India reveals that there was no lack of emphasis on a life of joy; the life of the citizen is to be a happy one from every point of view

But along with this, another development ot thought took place which, starting as a critique of all relativistic views of man and the universe, reached its development in the vision of the one behind the many, and its consummation in the vision of the one in the many, the one as the many.

This fact of stagnation is a recurring phenomenon in world history. Civilisations sometimes get stuck up in the mud of finite values, and become stagnant, and history tells us that there is only one way by which to over - come the deadlock.

There is only one remedy, and that is to bring the power of the indwelling spirit to bear upon the psycho-physical organism, as also upon the psycho-social organism, the machine of our collective life.

This is what India did again and again.

Repeatedly in Indian history we get evidence of the expressions of this power of the spirit to move a static world and make it dynamic. The Bhagavad Gita says:

"I come age after age to establish righteousness in the world."

Religion is the manifestation of the Divinity already in man.

—*Vivekananda*

Religion is essentially faith in the reality of God's rule. Through this faith man acquires limitless courage and capacity for suffering and sacrifice. They acquire a sense of equality and the oneness of the human family, and; indeed, the oneness of all life

— The universe of matter, with its unchangeable laws does not explain itself That it exists does not satisfy the human mind, although the atheist may refuse to give further thought to it. At that point beyond which reason cannot operate, faith begins. This is religion. It covers the ground which science cannot explore. In particular, it gives rise to commandments as to how men should act towards one antoher among themselves.

C. Rajagapalachari

Just as men have to depend on food for their existence from day to day, spiritual food in the shape of religion is equally essential for their survival if they are to be differentiated from the mere animals in creation.

— What distinguishes man from animals is his consciousness that he is a creature far advanced in the scale of evolution from the other living beings whose be-all and end-all seem to be a meaningless continuance of their species

— Hindu religion is based on a ceaseless quest for Truth reared on a solid foundation of beliefs and faith in the existence of a Supreme Being. It has in it a rare blend of philosophy and practical life that make it an incomparable heritage for its adherents.

K.T. Narasimha Char

...there is nothing good and true in the world more elevating and beneficial than Vedantic thought and life.

— The method of employing connected catchwords to arrive at systematic unity is planned and perfected in the BRAHMA-SUTRAS. It is unrivalled for its metaphysical profundity and spiritual power.

— The first (BRAHMA) SUTRA states that the ultimate question of bhilosophy which is also the quest of religion is the knowledge of Brahman. and thus identifies the metaphysician with the MUMUKSU.

— All the Vedantic school generally agree in the refutation of non-Vedantic schools and the establishment of the truth that the supreme endeavour and end of man, is BRAHMAJNANA or the realisation of Brahman.

— The Upanisads, on the whole, present divergent and conflicting views, but if they reveal any system at all, it is idealistic monism, and theism is incompatible with this doctrine.

— History describes certain unique events in space and time. and sticks to the particular and the personal, and cannot explain the eternal truths of Vedanta.

P. N. Srinivasachari

It has been difficult to trace the origin of the Hindu thought chronologically. Hindu tradition and probably the whole of eastern tradition as such, attached more importance to what was revealed rather than to when and by whom it was revealed. The revealed being the eternal truth, it cancels all time. This is the reason why Indologists have found it difficult to trace the chronological account of the Hindu thought.

A. U. Vasavda

Hinduism, one of the major religions of the East believes in the soul's immortality and its inevitable corollary, the doctrine of rebirth.

—*Nikhilananda.*

ILLUSION:

Illusion is a fact of experience, and it is not trhe trut the fact of illusion is an illusion.

—*P. N. Srinivasachari.*

IMMORTALITY:

The Vedas teach the immortality of the soul. But the scriptural evidence must be supported by reason and finally experienced in the depth of meditation... The scriptures record the experience of enlightened seers who see truth directly, as fruit lying in the palm or one's hand can be seen.

— Belief in the immortality of the soul, denial of it, and indifference or agnosticism, seems to be as old as human thinking.

— Modern scepticism is the result fo the investigation of physical science, though many eminent scientists do not reject the idea af Immortality

— Physical laws are indifferent to spiritual or moral values. By implication science has disturbed the very heart of religion and made life hollow at the centre. Mortality has become dependent upon individual taste, an expression of our likes and dislikes. God is what satisfies our desires, and evil its reverse. This by no means denies the numerous benefits bestowed upon humanity by science...

— But science is only a means to an end.

— Man's goal should be the development of his spiritual faculties through a healthy body and mind and a stable society.

— Many serious scientists, however, defer to the doctrine of immortality. They confess that knowledge of the soul is beyond the realm of scientific investigation, which is dependent upon sense-data and the reasoning based upon them.

— The desire for immortality is apparently inherent in human nature.

— That the people crave immortality is shown by their begetting children, creating works of art, erecting monuments, or in scholarships. Names are inscribed on stones or the bark of trees to perpetute the memory of even ordinary people who have no claim to be remembered.

— In contrast to the physical sciences, religion gives a spiritual or sacremental interpreation of man and the universe.

— One of the assumptions of religion is the survival of the soul after death.

— Indeed, if the soul does not survive death, who will enjoy the rewards of religion?

— Life on earth is short. One eannot experience all the consequences of one's action in the short span between birth and death.

— The concept of immortality is intimately associated with the nature of the soul and ultimate Reality or the God - head.

— Reality is a seamless garment which includes superhuman, human and sub-human beings. It pervades the entire universe, forms the inmost essence of all created beings, and yet transcends all. As the Reality behind the universe It is called Brahman, and as the indestructible Spirit in man, ATMAN.

— "Even the most sinful man, if he worships Me with unswerving devotion, becomes a saint. He soon becomes righteous and attains eternal peace"

...(*Gita*)

— On the basis of the identity of Brahman and Atman, Hinduism has established the immortality of the soul.

— Atman, or the Consciousness associated with the individual, though directly intuited, can be a finite entity, limited by other individuals. Then in deep meditation, the seers of the Upanisads realised the oneness of Brahman and Atman as undifferentiated Consciousness or Pure Spirit, and thus postulated a new dimension of Reality which they called Existence-Knowledge-Bliss Absolute, or Sachidananda It is infinite like Brahman, eternal, and also directly perceived as one's soul or inmost consciousness,

— Vedanta, as in the case of Brahman, describes Atman from two standpoints, absolute or transcedental, and relative or phenomenal. From the absolute standpoint, Atman, or the soul, though dwelling in a changing and perishable body, is indepenqent of the body. It is independent of the body. It is incorruptible, unchanging, divine, non-dual and without beginning or end.

— "Only the bodies, of which this eternal, imperishable, incomprehensible Self is the indweller, are said to have an end .." (Gita)

— "He who looks on the self as the slayer and he who looks on the Self as the slain-neither of these apprehends aright. The Self slays not nor is It slain" (Gita).

— The doctrine that soul is created at the time of birth and then lives forever lacks rational basis. One does not see or cannot imagine how anything with a beginning should continue to exist without end.

— The law of cause and effect which operates in the physical world cannot be confined to one life alone. Habit is formed by repetition, so one can reasonably assume a previous life which supplies the blueprint of the present one.

— Time is the Great Devourer (Gita).

— The soul being 'an eternal portion of God' (Gita) cannot be punished forever. Every creature, however wicked, must be given opportunities to get rid of his imperfection.

— The doctrine of eternal suffering is inconsistent with God's impartial love for His creatures.

— If the soul is immortal it must have had a pre-existence. Rebirth is governed by the law of Karma.

— The illumined can easily witness the passing of the soul from one body to another, but the ignorant person fails to see it inspite of his many efforts (Gita).

— ...Fate (ADRISTAM) is nothing but the accumulated result of his own past actions.

The experiences of the "here-after" cannot be demonstrated by the scientific method, as time, space and other factors of experience are different on the two sides of the grave. Even if the dead were to tell us of their experiences we would not understand them.

The sole factor in the attainment of immortality or liberation is desirelessness.

"All creatures are ever free from bondage and free by nature. They are ever illumined and always liberated". (Mandukya Upanisad).

All that a seeker of immortality need do is to get rid of the veil of ignorance which produces ego and desire.

— He(man) must isolate himself from the psycho-physical complex by the practice of spiritual disciplines. This demands self-effort. Immediately the man who is always free, realises his freedom (Katha Upanisad). The experience comes by the grace of God.

Realisation of the soul's immortality robs death of its paralysing fear.

Only a man who has experienced the immortal nature of the soul can say. "O death, where is thy sting? O grave, where is your victory?"

— It is immortality that gives stability and permanence to the soul, a unique possession which, if lost, leaves nothing else worth preserving in the world.

— All traces of ignorance having been... dispelled and the knots of doubt cut asunder the knowledge of the identity of Atman and Brahman becomes revealed. The discovery of this identity is the ultimate goal of evolution.

— A free soul is like a person who, having been sick, is made whole again, like one who, having been blind, has regained his sight, like one who, having been asleep, is awake. He has discarded the mask of individuality and discovered his all-pervasiveness as Pure Spirit.

— A free soul, living in the world of duality, is undisturbed by its pairs of opposites. such as good and evil, pain and pleasure.

A free soul is not a miracle-monger, nor does he advertise his holiness,

Though without riches, he is ever content, though outwardly active, inwardly actionless, though seemingly helpless, he is endowed,with exceeding power and though detached from senseobjects, he is inwardly satisfied; though dwelling in a finite body, he is ever concious of his infinite nature.

— "Of him who is without desires, who is free from desires. the object of whose desires are but the Self-the life-breath does not depart. Being Brahman, he merges in Brahman" (Brhadaranyaka Upanisad),

— It should be mentioned...that there are many Hindus who follow the dualistic school of Vedanta and regard soul as part of God, like sparks of the blazing fire. or as separate from God, as servants from their master or children from their parents. But all admit the soul's immortality and its eventual perfection.

— The immortality of the soul, an inner experience, cannot be tested by a physical scientist in his laboratory. But the scientific method of experimentation. observation and verification, as well as the collection of facts and their correlation, can be applied to verify it.

— The immortality of the soul, with its corollary of rebirth, provides the unbiased, scientifically oriented mind mind with a good hypothesis with which many scientific investiga-

tions start. We can test it by acting on it. Then we shall know whether or not it works. It is more reasonable to believe in immortality than to disbelieve in it. It is more probable than improbable. A man can live by it as if it is true. From the doctrine of reincarnation and immortality he will certainly derive courage and inspiration to face the many baffling problems of life as serenely as countless millions of Hindus have done during the past thousands of years.

— The Katha Upanisad begins with a question which has troubled man from time out of his mind: 'There is this doubt about a man when he is dead; some say that he exists, others, that he does not.'

— Self-knowledge refer to the knowledge of the Higher Self, and self-control, to the control of the lower self, without which injunctions for the practice of the spiritual disciplines and the desire for liberation would be meaningless.

— The individual soul is attached to the body, and is a victim of pleasure and pain, good and evil, hunger and thirst, and other pairs of opposites. Limited in knowledge and power, it is bound by the apparently interminable chain of birth and death and seeks deliverence from it. Towards that end it studies the scriptures receives instructions from a qualified teacher, and practices various disciplines

—Knowledge is based on experience. Partial experience gives only partial knowledge, whereas total knowledge demands consideration of the totality of experience. Our experiences derive from the three states of waking, dream and deep sleep. They are impermanent and do not belong to the Soul of man which is immutable and immortal. The conclusions of the physical sciences and realistic philosophies are based on the evidence, gathered during the waking state. If Reality is exhausted by the external tangible universe, then there is no need to consider other forms of experience; a materialistic philosophy of life and the universe should be complete and adequate. But a science of philosophy of realism based upon conclusions of the waking state alone does not reveal the whole truth. With the change in viewpoint of scientists and philosophers, the nature of the truth discovered by them also changes. The point of view of the dream state when the physical body and the sense-organs remain inactive, and an internal world is revealed, with its subject, objects and instruments of knowledge-determines the conclusions of the spiritual man and the idealistic philosopher, or more correctly, the subjective idealist. The knowledge gathered from an analysis of deep sleep, on the other hand, may lead either to nihilism or to a spurious mysticism. A man in dreamless sleep is not aware of any particular state of consciousness; yet he experiences happiness and relaxation; as is evident from the statements that he makes, such as: "I slept happily and was not aware of anything." In deep sleep there is a positive experience of happiness as well as an absence of such specific knowledge as arises from subject-object relationships The murderer in deep sleep forgets that he is a murderer, a thief, that he is a thief, a scholar, that he is a scholar, a saint, that he is a saint Vedanta in a unique fashion analyses and coordinates the experiences of all three states and arrives thereby at a startling conclusion, namely: that there exists in us an unconditioned Pure Consciousness which transcends the limitations of the three states, is immutable and homogeneous, unaffected by time, space and causality and without content. This Consciousness which reveals the immortal nature of Atman, is called simply TURIYA, the "Fourth".

— No real immortality can be experienced as long as one remains identified with the body.

— The Chhandogya Upanisad concludes by echoing the fervent prayer of a spiritual aspirant that he may not be reincarnated on earth and may always remain immersed in the knowledge of immortality.

It is timeless, yet without It time could not exist nor could be conceived of.

Sankaracharya wrote the following hymn in praise of "Turiya":

I bow to Brahman, which experiences (during the waking state) gross objects by covering the universe with the tendril-like rays of Its consciousness, enfolding all movable and immovable entities; which, further. experiences during the dream state the objects produced by the mind due to desire, and which again (thirdly), in deep sleep, absorbs the various particulars and enjoys bliss, while making us also experience, through MAYA, the same bliss—I bow to the supreme, immortal and birthless Brahman, designated in terms of MAYA as Turiya' the fourth.

—Nikhilananda,

KNOWLEDGE: The universe is rooted in the True and rests in the True, and knowledge is not a passage from falsity to reality but from reality to more and more reality.

— Persons may have the same intellgence. but the self-feeling carries its own personol or spiritual worth.

— The strangeness of the external behaviour of wise men is due to difference in intelligence, difference in disposition and the variety of means they use.

—P. N. Srinivasachari

LOVE: The conscious preservation of individually along with the consciously accepted necessity and desire of inter-change, self-giving and fusion with other individuals, is necessary for the working of the principle of love, for if either is abolished, the working of love ceases, what ever may take its place.

—Aurobindo

— Bhakti-Yoga is a genuine real search after the Lord, a search beginning, continuing and ending in Love. One single moment of the madness of extreme love to God brings us external freedom.

— God is the inexplicable, inexpressible essence of love...Love is higher than works, than Yoga, than knowledge. Extreme love and highest knowledge are one.

—Vivekananda

As gravitation is the most important and the greatest force in the material universe, so is love the greatest and most important force in the world of Spirit. Love is true prayer and true prayer is love. "God-fearing" is a prevailing phase, but I do not much like it. It is fear of sin, fear of ADHARMA that is sought to be expressed by this phrase; it is not God we need fear, we should fear sin. BHAKTI is love, not fear. God divided Himself, the one, into many. And great was the force that issued, pulling them to one another again. Thus was Love born, and the joy thereof. Left to this, they would have soon come together and the play would have ended. So was hatred conceived and anger. The many sometimes pulled away from one another, so that the joy of coming together may be repeated and multiplied indefinitely. Hatred is often indistinguishable from love, good from evil. There is a hidden law in all this, but we see only a few links at a time, not more. Evil, hatred, jealously and so on, are all contrivances to increase joy.

C. Rajagopalachari

The art of divine love as portrayed with Vaishanva teaching of NAYAKA-NAYAKI. BHAVA or MAHA-BHAVA refers to a mystic experience which transcends sensuous love-Every form of Vaishnavite mysticism is sensual garb but has a spiritual meaning.

—*P .N. Srinivasachari.*

MAN: No mere supreme mammal is he, but a conceptive soul laying itself onthe animal body in Master.

—*Aurobindo.*

MONOTHEISM:

Every monotheistic religion is anxious to disseminate its faith and increase its fold, but in its zeal for proselytisation, it develops a monopolistic and military mentality which stifles the sattvic spirit.

—*P. N. Srinivasachari.*

MYSTICISM: In studying the psychology of mystic experience, one cannot overlook the duality between self-effort and divine grace. This distinction marks the difference of BHAKTI AND PRAPATTI. The practical discipline begins with KARMAYOGA in the Gita sense, which purifies the mind and enables the aspirant to know the truth. After one achieves success in KARMAYOGA, he is qualified to enter upon the path of JNANAYOGA in which he realise that the soul is different from matter. The discipline does not come to an end with JNANAYOGA; the aspirant might have realised his self in relation to his physical environment, but there yet remains the task of discovering the soul's relation to the Divine, the highest Reality Man's knowledge of himself is not perfect unless he knows God.

—*Adidevananda*

The Bhakta is a mystic at the core. The essence of mysticism is 'Absorption; one loses himself, dissolves one's empirical identity; frees himself from the shackles of ego in moments of mystical experience. The true BHAKTA is actually unaware of anything but the object of his devotion, which absorbs all his attention and all his love. Wherever he turns, he sees but his God.

—*K. Seshadri.*

The mysticism involved in the Vedanta relates the good life to truth and science. The conflict between religion and science is replaced and healed by harmony and integrated thought ...Vedanta has a contribution to make to enduring civilisation. No polity based entirely on force and exploitation even though it is administered by able and well-intentioned men, can last or be elevating even during the period it lasts. Vedanta offers a religious faith that can have no quarrel with the scientists who work in the laboratory or with the geologists who do research in the history of the physical world, and yet it offers a firm spiritual foundation for the just polity of a new world.

—*C. Rajagopalachari.*

The mystic with his hunger for the absolute is more interested in realising God than in reasoning about Him, and there are three stages in God-realisation known as purgation, illumination and the joy of unitive consciousness, which roughly correspond to KARMA, JNANA and BHAKTI Yogas.

Though the Ramakrishna Mission gives the highest place to Advaita, the mysticism of Sri Ramakrishna recognises the equality of JNANA and BHAKTI and the saving power of

God's grace; and such a synthetic attitude augurs well for the promotion of inter-Vedantic understanding.

—P. N. Srinivasachari.

Each philosophy or school of thought - eastern or western-has its own mystics in whose lives and utterances the system finds support and verification. But it is not every system that can claim mysticism as an appropriate branch of its tenets or doctrines. Though mysticism has now been given a high rank in some philosophic treatises and inspite of there being several treatises written on mysticis itself as a separate subject, its true meaning is still shrouded in mystery.

What is mysticism?

One can easily start by pointing out what mysticism is not.

It is not magic, mystery-mongering or SIDDHI-seeking.

It is entirely different from occultism and spiritualism, and from psycho-analysis and the experiences of sublimial consciousness. The true mystic rejects the values of supernatural powers and YOGIC SIDDHIS as he seeks God and only God. Visions and voices, photisms, auditions and automations may simulate spiritual experience but they do not lead to God: rather they lead away from Him...

Mystic experience is not the aberration of a diseased mind as explained by the madical materialist, but is a genuine experience of God, which illumines the intellect, purifies the will and exalts the feeling.

To identify mysticism with feeling is to ignore its super-sensuous and supra-rational character.

While sense-experience is fragmentary or is merely sentience below the level of relational experience, is mediate. The initiative insight of the mystic is immediate and ineffable.God is intuited and not inferred and He can be contacted directly though He cannot be categorised· But the intuition of God is not mere feeling or emotion. The view that it leads to emotionalism and egotism and bereft of the sanity and serenity of the JNANIN mistakes the dynamic flow of spirituality or God-intoxication for sensual revelry and narcotic exercises.

Vedantic ANUBHAVA or experience does not mean the ' feelings and acts of individuals in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine." It is the integral experience of the whole ATMAN and not of its sectional states.

The subjective feeling has its foundation in the impersonal truths of SASTRAIC revelation and is not a mere psychological experience. The word intuition is often so vaguely and loosely employed that it may mean any state of conciousness, from mere feeling or sentient experience which is below the level of relational thought, to supra-sensuous and supra-rational states above rational consciousness. It is too vague for clear understanding and is therefore without definite significance, It should not be confused with the immediacy of sense experience as it is supra-mental, nor is it intellectual love as it transcends the limitations of TARKA or the logical intellect. While the knowledge given in sense-perception is fragmentary and inferential knowledge is mediate, intuitional insight is an immediate experience of Brahman.

Intuition reaches the heart of reality and carries deeper convtction than PRATYASA and ANUMANA or sense perception and infererce Brahman is directly intuited by the drivine eye granted to the freed self and is not logicaily proved.

— ...The experience of Brahman nr Brahmanubhava is unaware of the antithesis between thought and reality, or that between the what and the that, as it is the direct apprehension of the SVARUPA or form of Brahman and the comprehension of its character or GUNA. .

— The MUMUKSU as a mystic has a natural craving for Brahman and he longs for lov or BAKKTI and not merely for the negatives state of MUKTI or freedom from the sorrows of SAMSARA.

— ...The mystic has the instinct for the infinite and to him the best proof of the existence of Brahman is the immediate experienee of Brahman. a soul-sight of the Self here and now and a revelling in His love.

— With his genius for God, the BHAKTA has no use for soulless ritualism and arid dialectics: a famine-stricken ryot who longs for rainfall is not satisfied with the weather chart.

— The intuition of Brahman consists in the BHAKTA crossing the frontiers of dialectic and divided thinking, and in losing himself in the immensity of the integral experience. The experience of the God is the finite-infinite relation of love, which on the divine side is the invasion of love into the heart of the finite sets, and on the human side is an intellectual love of God known as BHAKTI-RUPAPANNA-JNANA or in Tamil MATINALAM.

— BHAKTI is the thought of God touched by feeling and turned into devotion. Jnana deepens into Bhakti and Bhakti is exalted by JNANA, and the two are fused together as PREMAN.

— While philosophy seeks the unity of reality; and religion expresses the intense yearning for AVA, hunger for the Absolute which is the fusion of JNANA and BHAKTI Jnana and Bhakti can be distinguished but cannot be divided; and the two together find their consummation in divine love, which in its highest states bursts the bounds of artificial restraint and becomes a deluge of ecstasy. Intense love towards God or PERAVA is the consummation of thought and exaltation of feeling and the changes of intellectualism and sentimentalism cannot apply to a spiritual state which is more than thought and feeling.

— Mysticism as the experience of God-intoxication cannot fully thrive in the theistic atmosphere of absolute difference between the omnipotence of the Creator and the impotence of the creature, nor in the rarified region of pure consciousness devoid of content.

— The mystic delights in communion with God, and not in the surrender of will, or in the negation of thought.

— The various stages by which the logical ego, as a VISESANA of Brahman, gradually evolves into the mystic thirsting for God, is worthy of restatement.

— As a moralist or ethical ego, the JIVA is not a VISESANA but a person depending on the redemptive will of Isvara as the Cosmic Ruler or SESIN When the ethical ego is drawn by the beauteous form of Bhagavan, it changes into the aesthetic self and the SESIN become SUNDARA. The self then is stripped of AHAMKARA and becomes the SARIRA of the All-Self. As a Bhakta he longs for the love of Bhagavan and as a PRAPANNA he surrenders his will absolutely to the RAKSAKA and effaces himself in KAIMKARYA.

— When love generated in Bhakti and Prapatti becomes a longing, the Bhakta or Prapanna pants for God and pines away. The soul-hunger of God is equally intense and the PRAKARIN becomes a PRAKARA longing for communion with the JIVA as His very self or Atman. The relation between the two is changed from the logical, the ethical, the

aesthetic and the religious into the mystic love between the lover and the beloved, and...the Vedantic theory of Brahmajnana may be reinterpreted and summarized in the light of the mystic experience of Brahman as alogical, amoral and supra-personal... After a laborious discipline in the exercise of the logical intellect, there comes a stage in the spiritual life of the seeker when he sees truth, as it were, in a flash. Truth possesses him, so to say, and the tools of knowledge are used only to explain the intuitive experience. Intuition is the immediate or direct experience of Brahman but it presupposes strenuous intellectual discipline acquired in the lower realms of knowledge The knowledge given in sense-Perception should be clear, precise and free from bias. But, even so, it is piecemeal and not capable of scientific explanation in terms of cause and effect. In the next higher stage, the particulars of sense are systematically explained as elements of an interrelated unity. Philosophy is thinking things together in their wholenesss with a view to discovering their underlying unity. But every philosophic knowledge is fragmentary and abstract, as its account of reality is purely conceptual.

— Philosophical systems are conflicting and contradictory and have no finality. It is only when philosophic thinking which works with limited categories is perfected in mystic insight that the riddles of reason can be solved. Then intellect is illumined by divine vision and melts into ecstasy.

— The mystic ANUBHAVA of Brahman is not sentient or infra-rational experience, but is supra-rational and is the crown and completion of the different realms of knowledge given in sense-perception, science and philosophy.

— Mystic experience is not mere feeling or thought, but is an integral experience which includes both these elements and transcends their limitations.

— When the devout seeker subdues the emotions in the light of reason, emotion and intellect become one. Love is for love's sake and it knows no fear and seeks no favour. God is the Lord of Love and every JIVA has a humane nature nurtured by love and the restless adventure of love's game goes on till the two - the lover and the beloved - are united for ever.

— The bliss of such union is not the result of emotionalism and is entirely free from the taint of sensuality and sin. It also transcends the limits of philosophic thinking as thought expires in enjoyment.

— Intuition of tattva - darsana is the consummation of the logical intellect or TARK-DRSTI. The mystic experience of Brahman is full, perfect and free from the limitations of intellectualism and is therefore alogical.

— The mystic hungers for and thinks of God, feels the life of God in the depths of his being and is absorbed in ecstasy. He shakes off the ego-centric standpoint and self-centredness and surrenders himself to the Absolute.

— Mystic life is enriched by self-surrender as it enhances personal worth by partaking in the riches of the divine life. The self dies to live and it is deified by contacting God and entering into eternity. Its other-worldly attitude evolves from life here and now and is not a revolutionary change from illusoriness to enlightenment. The mystic realises that he is only an instrument of the divine will and the basis of all his activity is shifted to God as the All-Self and Cosmic Actor (KRTSNAVIT and KRSNAKRT). By attuning himself to the will of God, and thus becoming one with Him, the mystic transcends the individualistic standpoint and the moral distinctions of good and bad or PUNYA or PAPA. His life is supra-moral in the sense that it is the crown and completion of the moral life. God is

absolutely good and is not morally indifferent, and the chief quality of God is transmitting His godliness to His other and making him perfect.

Saintliness and unrighteousness can never co-exist.

Personal worth is enhanced by self-effacement and self-gift.

When the lower self of AHAMKARA is renounced, the Atman is deified and its highest values of truth, goodness and beauty are conserved. It then sheds its exclusive feeling and realises the unitive consciousness.

The mystic reaches the heights of moral and spiritual consciousness, partakes of the riches of divine experience and sees all beings in God and God in all beings. Morality is at best a struggle to reach the ideal of goodness. But there comes a stage in the spiritual life of the aspirant when he has no longer to seek the good but becomes goodness itself. Thus the amoral is the fulfilment of the moral life and not in its negatiou.

An object is dear to one's self not for its own sake, but for the love of the Self.

Brahman is perfectly blissful and imparts its bliss to different beings according to their Karmam. Human love is a perishing feeling, but is a fractional expression of the infinite love of God

Love of home, love of country and love of humanity are not to be inhibited, as they are but partial revelations of divine love. KAMA may be of three kinds: Visaya-kama, atma-kama and bhagavat-kama. Love or KAMA is by itself neither good nor bad, and its value depends upon the objects of sense, and its satisfaction is momentary and fraught with pain in all its stages. As the pursuit of sensual pleasure, it is an adventure which lands one finally in the wilderness of SAMSARA. One has then to retrace one's steps and follow the way of Atma-kama by self-control or introversion. The joy of self-realisation is enduring but it arises from the flight of the alone to the Alone, and being a state of solid singleness it is tinged with egoism. Bhagavat-kama or paramatma-rasa is love directed to the Lord who is the source and centre of all human life.

Mysticism delights in clothing supra-rational experience in systematic imagery and sensuous form and is only the pure in heart who have subdued the lusts of the flesh and tasted BHAKTI-RASA that can understand the language employed in the grammar of spiritual marriage or ATMAVIVAHA and appreciate the eternal value of BHAGAVAT-KAMA.

Infinity is held in the arms of love and eternal bliss is experienced in a moment as the external present. Suka, the Vedantin, is so much entranced by a glimpse of this unitive joy that he prefers the dust on the stage of the rasa-lila to the bliss of MUKTI and VAIKUNTA.

—P. N. Srinivasachari.

PHENOMENA: the knowledge gained is of phenomena, not of the reality of things or of the foundations of existence.

—Aurobindo.

As soon as we begin to investigate the operations of mind and of supermind, in themselves and without the prejudgement that is determined from the beginning to see in

a subordinate term of Matter, we come into contact with a mass of phenomena ape entirely from the rigid hold, the limiting dogmatism of the materialist formula.

—*Aurobindo.*

ON: I will give you the keys of the realm of infinite bliss. They are renunciation, , discrimination, aspiration and meditation. Open. Enter. Rest.

ust as there are doors in a bungalow between the outer and inner rooms, so also loors between the lower and higher minds. When the mind is purified by the of Karma Yoga, Tapas, right conduct or the practice of Yama, Niyama, Japa, , etc., the doors between the lower and higher minds are opened. Discrimination e real and the unreal dawns. The eye of intuition is opened. The practitioner -ation, revelation and higher Divine Knowledge.

t is extremely difficult to have a calm and pure mind. But you must have such a you want to have progress in meditation, if you desire to do Nishkama Karma

ust as soap cleanses the physical body, so also Japa of a Mantra, Dhyana, practice of Yama cleanse the mind of its impurities.
Who is free?

The man who has controlled his mind.

True freedom is freedom from the thraldom of mind and matter. True freedom lisation.

Through your higher SATTVIC mind, control that part of the mind which runs ection of objects. The proper means to control the mind is Jnana or the nt of spiritual wisdom.

The Raja Yogins and Vedantins assert that mind is superior to PRANA because the s through SANKALPA (thought) and the PRANA does the work. There is no SAN- AKTI in the PRANA. PRANA will have to obey the mind.

The external ear, eye-balls, are only instruments, but not the real senses or Indriyas. centres of senses are in the brain or more correctly in the SUKSHMA SARIRA. If ry or vision centre in the brain is affected, you can neither hear nor see. During e mind itself does the function of all the senses despite the absence of the external ts and the senses such as eye-balls, etc. Really it is the mind that sees, hears, tastes,

The mind does the function of SANKALPA-VIKALPA, "whether I can go to Dehra t". The Buddhi self-arrogates. CHITTA which is the storehouse of SAMSKARAS sions makes the preparation and gives orders to the senses. Then the senses act. The . The eyes see. After you reach Dehra Dun the VRITTI or wave of thought that was you to see Dehra Dun subsides or gets dissolution (LAYA) and you get temporary r the gratification of your desire-SIVANANDA.

Does the devotee serve God, or God the devotee?

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sion for all living beings irrespective of friend or foe. Hence, such a person can never retaliate even when he is victimised by the aggressor.

—*M. K. Gandhi.*

The wise man beholds all beings in the Self and the Self in all beings; for that reason he does not hate anyone,

—*Nikhilananda.*

...A leaning towards Bhakti is, however, predominant in all the Puranas, and this is very appealing to popular minds and hearts. Their interest lies more in inspiring the lives of men than in establishing any particular metaphysical views.

—*S. Radhakrishnan.*

— The people of Itihasas and Puranas believed man's ultimate goal to be beyond this world, although they emphasised at the same time man's life here and now. A wise man was considered a boon to society, for he had experienced and overcome suffering. Suffering was not considered inherent in the world, but was due mainly to many wrong adjustments in life. To escape it, a person need not renounce the world and stop all activity.

—*N. S. Dasgupta*

— Man is a blend of the physical, vital and mental (TAMAS, RAJAS and SATTVA). They are in constant conflict; the last is the stranger of the three. Ironically, the vital is fast tending to dominate today.

— Man is not destined to languish in darkness for long, however. He has a divine purpose to perform.

— Man must awaken to the "divine person" (CHAITYA-PURUSAA) within and overthrow the tyrannical rule of the desire-soul. Man has to brace himself against all forces and evolve his capabilities of knowledge with greater mastery over them.

—*Aurobindo.*

— That which is real in the absolute sense, immutable, eternal, all-pervading like AKASA, exempt from all change, all-satisfying, undivided, whose nature has to be its own light, in which neither good nor evil, nor effect, nor past nor present nor future, has any place, this in corporeal is called liberation.

—*Radhakrishnan*

— The main idea of Kali worship, we are told' is to induce the struggling soul to look on all sense-objects as visible representations of the Lord, so that the soul's undue attachment to these things may be curbed.

— A man may be engaged in some reprehensible from of SADHANA or realisation, and yet progress spiritually and ultimately attain the goal if only he is sincere.

— According to the Raja-Yogin, the external world is but the gross from of the internal or subtle, The finer is always the cause, the grosser, the effect. So the external world is the effect, the internal, the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. The man who has discovered and learned how to manipulate the internal forces will get the whole of nature, under his control. The Yogi proposes

to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where what we call "nature's laws" will have no influence over him where he will be able to get beyond them all. He will be master of the whole of nature, internal and external. The progress and civilisation of the human race simply means controlling this nature.

— *Madhavananda.*

The "negative" way is the most difficult. It is only possible to the men of the very highest exceptional minds and gigantic wills... but such people are very rare... The vast majority of mankind chooses the positive way, making use af all the bondages to break through these bondages. This is also a kind of giving up - only it is done slowly and gradually, by knowing things, enjoying things and thus obtaining experiences, and knowing the nature of things until the mind lets them all go at last and becomes unattached.

— Raja-Yoga is divided into eight steps. The first is Yama - non-killing, truthfulness, non-stealing continence and non-receiving of any gifts. Next is Niyama - cleanliness, contentment, austerity, study and self-surrender to God. Then comes ASANA, or posture. PRANAYAMA or control of PRANA; PRATYAHARA or restraint of the sensee from their objects; DHARANA or fixing the mind on a spot; DHYANA or meditation and SAMADHI or super consciousness.

— *Vivekananda.*

We find there are two types of work; work impelled by a mere sense of obligation and work inspired by love. Of the two the latter is more effective, and produces real joy. The Ramakrishna Mission has shown good example of the latter kind, inspired as it is by its noble motto "For the liberation of the Self and for the good of many". Here "the service to others" becomes identified with "service to one's own self". In doing an act of service, one must not be actuated by a sense of obligation alone, but one should he stimulated by a spirit of love and self-sacrifice. "Moksha" is the experience of joy derived from the hardship of sacrifice. What else can be the meaning of MOKSHA?

—*S. L. Sarkar.*

Even though we are tied to this weel of cosmic birth and death, even though no end is in sight, yet there is a way of escape for us. All religions point to the path. Through knowledge, through non-attachment, through selflessness, through the fire of meditation, on spiritual reality, the seeds of all KARMA may be roasted to ashes, and thus the soul may be liberated from the otherwise eternal Wheel of Necessity.

—*Yogananda.*

— These formulae of science may be pragmatical and infallible, they may govern the practical 'how' of Nature's processes, but they do not disclose the intrinsic 'how' or 'why', rather they have the aire of the formulae of a Cosmic Magician, precise, irresistible, automatically successful each in its field, but their rationale is fundamentally unintelligible.

—*Aurobindo.*

The Bhakti Yoga of the Bhakta is his own Yoga - ABHYASA with frequent SAMADHI trances - of course with the helping hand of divinity. The Prapanna's (Sacrificer's) life would be characterised by out and out goddependance, more than the Bhakta's.

—*Gopalachari.*

At the first blush a layman is certain to deny the possibility of inconsistent and contra dictory schools of philosophy being ultimately based on the same authority. But even differences of the different schools have not in the least tended to undermine the authority of the Authorities. It may indeed be questioned what could be the use of an Authority, albeit scriptural or divine, which is capable of yielding or even supporting such contradictory conclusions. It behoves us therefore to pause awhile at this stage and investigate and unravel that puzzle. All the Vedantic schools of philosophy will be seen to be derived exclusively from the BRAHMA SUTRAS and the Upanisads with the possible addition of the Bhagavad Gita, by sheer process of interpretation. The mere sight of such bewildering mass of different and even contradictory conclusions with regard to the same fundamental matters is sufficient to stagger us. But there it is. And we Vedantins have to face the bewildering situation. It is our incumbent duty and interest to find a way out and if possible, a safe and sure way.

V. V. Srinivasa Aiyangar.

The body was dowered on man by God out of a tenderness for him and concern for his welfare so that he may reach God and gain His presence. There can be no higher end than this to man. This is the 'summum bo num' of human life. The body is a boat (PLAVA) given to man by which he could cross the stream of worldly life (SAMSARA NITARANA UPAYA) The goal to be reached is no doubt a distant one but it can be reached only by strenuous individual endeavour.

Man must realise that he is a soul and a spirit distinct from the body, the sense, the mind, life and intellect. He is a conscious entity and is characterised by bliss and knowledge (JNANANANDAMAYASTVATMA). More than that, he is controlled (NIYAMYA) and supported (DHARYA) by God and dependent (SESAM) on Him (SESOHI PARAMATMANAH). While man's body is perishable, his soul is imperishable (AKSARAM) and eternal (NITYA). The real man is the one who shines in the heart (HRIDYA ANTARJYOIH PURUSHA), The soul in him is like a light that shines by itself (SVASMAI SVAYAM PRAKASATVA) and does not need another light to show it. The immortal soul that is in man neither born (AJA) nor does it die (NITYA). Birth and death are the accidents of the body. Birth is the association of the soul with a body (DEHA SAMBANDA) and death is the dissociation of the soul from the body (DEHA VIYOGA),

Man is a knower (JNATA), is a doer (KARTA) and enjoyer (BHOKTA). These capabilities are due to the fact that he possesses a consciousness which expresses itself in such states as thinking, desiring (CHIKIRSA) and striving (PRAYATNA). That man is a free agent is proved by the fact that the scriptures lay down the moral injunctions (VIDHI) and prohibitions (NISEDHA) for him to be guided and he is left free to choose them or violate them. This truth is expressed by the Brahma Sutra which declares that scriptural in junctions can have a meaning only when man has the power or moral choice (KARTA SASTRARTHAVATVAT), This freedom on the part of man will not militate against God's perfection and omnipotence for the freedom conceded to him is the gift of God Himself (ISVARA DATTASVATANTARYA). so that he may excercise it towards his own perfection. The exercise of freedom is a necessary condition of progress. When man takes himself under his own management and puts forth earnest efforts at his own elevation, God prospers him in his endeavour and fills him with increasingly great relish in doing good deeds (KALYANESU KARMASU RUCHIM UTPADAYATI)

The implications of SESATVA or dependence on God are that man must make himself fit for God s acceptance. He must shape his life and conduct in such a way that he makes himself the object of relish to God like the fragrance of sandal and flowers.

Man must become as sweet and selfless as a flower which emits fragrance for th enjoyment of others and not of itself. and as a tree which yields fruits, which it does not ea itself. This living for others and for God is the sign of a ripe soul. Putting oneself entirely at the disposal of God is what is implied by 'sesatva'.

But the easiest and simplest of the roads open to man to reach God is the way of absolute, unqualified self-surrender known as PRAPATTI. This does not demand leaving or mortification of the flesh but demands a radical alteration in one's attitude to life.

—M. Yamunacharya.

The logical categories of causality and substance do not satisfy the demands of moral and spiritual freedom. The logical self posits an all-inclusive reality differentiating itself into modes and finally absorbing the same into itself. But morality demands the reality of personality and fulfils itself in external relations. A quality may be predicated of a substance but relation connects one thing with another external to it. The finite self is not merely a particular but also an individual substance. The logical attribute now develops into an ethical self. The self activity now develops into an ethical self. The self activity of substances grows into the self-consciousness of personality. The very term SASTRA corrects a moral imperative and therefore recognises the reality of individuality and responsibility ...Conduct is determined by the law of KARMA or moral causality and its operation is marked by the relentless rigour of mathematical necessity. The self however has the will to free itself from the bonds of causalitty,

—P. N. Srinivasachari.

O my Mother! The Mother of the Universe! I humbly prostrate at Thy holy lotus feet, resplendent with the brilliant splendour and ineffable beauty of the lotuses in the garden, which is Thy sacred Temple. Thy beautiful neck is adorned with the lotus garland.

Thou art full of the benign holy virtues which are associated with the holy name of Sri Bhagavan Narayana, Thy Divine Consort, with Whom Thou art in eternal unity participating in His Divine nature and essence. O Queen of Devas! May Thou graciously be pleased to lift me upto Thy Divine bosom' the sole and secure Refuge of such as those who are forlorn and helpless like me.

May I be imbued, through Thy grace and intercession, with the fervent spirit of consecrating my whole being to the sacred service of our Lord, at His Holy lotus feet, and to seek therein my sole and secure Refuge. May that Spirit, with His infinite Grace, be for ever and ever strengthened by the unfounded faith, intense devotion and love, and by the true knowledge and wisdom of His eternal Truth. Gathering the experience of that Love, infinite, amazing and divine, may the zeal in His service continue in me unabated without respite, in all His manifold manifested forms, under all vicissitudes of my life and may I be enabled to realise that the Divine Service is the only aim worth living for, the goal of all desire and my salvation, may I also seek Thee heart and soul, vowed unto Thee, drinking the AMRITA of My sacred Presence.

The above two prostrations unto the Divine Mother and the Lord are from Sri Ramanuja's Saranagati Gadya (Hymn of Surrender.)

—S V Srinivasan.

Rituals have a purificatory role, on less than propiotiatory. They cleanse the body and the mind of the individual, and purify the psycho-physical complex of the person, who has

awakened, and consciously acceded, to the privilege and status of a Divine SARIRA rendering it fit to serve as an instrument of delectation (BHOGYAPAKARNA) of the Lord.

The Bhagavadgita classifies the tendencies that have moral value, under two broad divisions of DAIVI SAMPAD and ASURI SAMPAD Those that fall under the former are really virtues that make for harmony and unity, while the latter comprises vices that pull the human will in the opposite direction, tending to divide and disintegrate, by feeding the ego and sharpening the edge of mutual conflict. Harmony pre-supposes self-intergation. Intergation implies discipline. The Bhagavadgita stresses the importance of self-discipline, urging man to train the senses, control the mind and acquire self mastery. All this is intended to secure harmony, both within and around oneself. When the senses and the body harmonise with the self, the individual's life becomes attuned to the one Great Law of Being. Such attunement is a pre-condition of concentration, and concentration is the essence of the practice of devotion or BHAKTI BHAKTI is the highest 'HITA', the best of means or the means par excellence for the attainment of PURUSHARTHA, the final goal of human life, in the context of VISISTADVAITA.

—K. SESHADRI.

The nature of spiritual experience ultimately depends on the nature of the desire itself. Spiritual life is so rich and varied in content that cannot be exhausted by lables and formulae. The Upanisads speak of 32 forms of meditation to attain the intuition of God.

—P. N. Srinivasachari.

...The achievement of this highest excellence is the product o fa converging life endeavour; it is education and religion in one.

Arise! Awake! and enlighten youtself by approaching the great ones.

(Katha Upanisad).
—Ranganathananda.

The worship of God is an elemental necessity of life as it has evolved in men and his mind. It is on par with the urge for the maintenance of the race urge for the preservation of life, like hunger and thirst, and the urge of sex. It is a fundamental of existence and survival, not what can be questioned on the basis of use and utility. Man's survival calls for detachment and therefore for God.

—C. Rajagopalachari.

The Upanisads are the quintessence of all religions in which is expressed the eternal yearning of the human soul for realising immortality after a cycle of births and deaths. Thy cry of men all along, as conveyed in the Upanisads, has been:

Lead me from the unreal to the Real,

Lead me from darkness to Light,

Lead me from death to Immortality!

—If we approach God in all humility and lay bare our hearts to Him as a child to its father or mother, He will come to our doors and keep us company But if we close our ears, we cannot listen to His whisper.

—K. T. Narasimha Char

The principal teaching of all the Upanisads is this:-

Man cannot achieve happiness through mere physical enjoyment obtained through wealth or through other goods or the world, or even through the pleasures attainable by elevation to the happy realms above through performance of sacrifices that are prescribed in the Vedas. The only happiness worth a wise man's seeking is permanent happiness as distinguished from fleeting pleasures that are exhausted by enjoyment like a credit account in a bank either here or in the world beyond.

— Conscience is not a phenomenon of schizophrenia or split personality but is God whispering to us.

—C. Rajagopalachari.

— There is a purpose in life beyond worldly advancement, namely, the realisation of spiritual wealth which is incomparable with anything man can acquire.

— There is a denouement in death. once a man has worked out his KARMA and had shed all the earth in him and become a pure soul, a part of the External Spirit pervading the Universe. This exalted peak of perfection can be reached only by devotion.

The Vedantin is a citizen of the world, and a soldier in the world's army in a totally non-material but not less heroic, war against evil, the more heroic since he seeks no personal reward

— Our hearts are like mirrors. If they are pure and clean, they will help us to see God. Greed and anger are not easily got rid of. If we cannot quite get rid of them, we must turn them in a direction where they will not be so mischievous. Lust after God. Turn your power and desires into the quest for God. Turn even your anger towards God! We tame wild animals. We bring under control even an elephant and make it obey us Our mind too, can be tamed and controlled if we make the effort. Wisdom is the goal with which we can bring the mind under control.

— Man may not see God, but dharma is the link between man and God.

— The best service I have rendered to my people is the retelling of the Ramayana and the Mahabharata This has been a source of great joy to me in the evening of my life It is good to be a political and national worker, and to take office and work hard But I have seen that it is better to be able to leave it and enjoy the company of the sages of our land and to help them to speak to our men and women again.

—C. Rajagopalachari.

The will to eacape from a cosmic necessity because it is arduous, difficult to justify by immediate tangible results, slow in regulating its operations, must turn out eventually to have been no acceptance of truth of Nature but a revolt against the secret, mightier will of the Great Mother

— The liberation of the individual soul is therefore the keynote of the definite divine action. It is the primary divine necessity and the pivot on which all else turns.

— The disorders of life and mind cease by discerning the secret of a more perfect order than physical.

— The universe cames to the individual as Life-a dynamism the entire secret of which he has to master and a mass of colliding results, a whirl of potential energies out of which he has to disengage some supreme order and some yet unrealised harmony. This is after all the real

sense of man's progress. It is not merely a restatement in slightly different terms of what physical nature has already accomplished. Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, any system or order which assures a tolerable well-being and a moderate mental satisfaction with a modicum of necessity, the gods are content with their splendours. But man cannot rest permanently until he reaches some highest good He is the greatest of living beings because he is the most discontented. because he feels most the pressure of limitations. He alone, perhaps, is capable, of being seized by the divine frenzy for a remote ideal.

It is a Sachidananda to which we dare no longer apply even the supreme terms of Sat, of Cit and of Ananda. For all terms are annulled and all congnitive experience is over passed.

The complete use of pure reason brings us finally from physical to meta-physical knowledge.

In a sense all our experience is psychological since even what we receive by the senses, has no meaning or value to us till it is translated into the terms of the sense-mind, the MANAS of Indian philosophical terminology. Manas, say our philosophers, is the sixth sense. But we may even say that it is the only sense and that the others, vision, hearing, touch, smell taste are merely specialisations of the sense-mind which although it normally uses the sense organs for the basis of its experience, yet exceeds them and is capable of a direct experience proper to its own inherent action. As a result psychological experience, like the cognitions of the reason, is capable in man of a double action, mixed or dependent, pure or sovereign.

— The sovereign action of the sense-mind can be employed to develop other senses besides the five which we ordinarily use. For instance, it is possible to develop the power of appreciaing accurately without physical means the weight of an object which we hold in our hands.

— It is really upon a self-awareness more or less conscient, more or less present to our conception that the knowledge of the contents of our self is based. Or to put in a more general formula, the knowledge of the contents is contained in the knowledge of the continent If then we can extend our faculty of mental self-awareness to awareness of the self beyond and outside us, Atman and Brahman of the Upanisads, we may become possessors in experience of the truths which form the contents of the Atman or Brahman in the universe. It is on this possibility that Indian Vedanta has based itself. It has sought through knowledge of the Self, the knowledge of the Universe.

— We have to go beyond mind and reason. The reason active in our working consciousness is only a mediator-between the subconscient-All that we come from in out evolution upwards and the superconscient–All towards which we are impelled by that evolution.

—Aurobindo.

The history of religion in India shows that religion is one though its manifestations are varied. Religion has a future if its essentials are distinguished from the non–essentials and not identified with mere rituals, dogmas or myths.

He is the true Vaishnava who knows and feels.
Another's Woes as his own.
Ever ready to serve, he never boasts.
He bows to everyone and despises no one,
keeping his thought, word and deed pure,

Blessed is the mother of such an one. He
Reverences every woman as his mother.
He keeps an equal mind and does not
Stain his lips with falsehood; nor
Does he touch another's wealth.
No bonds of attachment can hold him

Ever in tune with Rama-naman; his body

Possesses in itself all places of pilgrimage.
Free from greed and deceit, passion
And anger, this is the true Vaishnava.
-The song popularised by Gandhi.

— The habit of philosophic reflection spiritualises the mind by removing the distraction of MANAS, the restlessness of CITTA and the egocentric conceit of AHAMKARA. Thought ceases when it reflects on itself, but it is not a case of suppression or extinction.

—P. N. Srinivasa chari.

Deep sleep is due to contact with pure unconsiousness. Experience in trance (SAMADHI) is the realisation of Brahman.

—A .U, Vasavada.

The object of a Karman may be UTPATTI or origination, VIKARA or modification, SAMSKARA or purification and PRAPATI or attainment, but none of these four can apply to the case of Brahman.

—P. N. Srinivasa chari.

"Just as a man while walking, stands with his one foot established on the earth, while the other paces forward, or just as a caterpillar leaves the (previous) blade of grass only when it catches hold of another, similarly does an enbodied soul being, caught in the current of karmas" (Vasudeva).

— As gold is the material cause of an ornament of gold which is its modification and as such it is not discarded as separate from gold, the Lord who interpenetrated and illumined the universe after its creation has his own essential nature, unchanged. The permeator of the universe is the same absolute God. Those who serve you as abiding in every principle of reality set their foot on the head of death and become liberated.

— Being self-illuminating as the embodinent of knowledge as you are, you control the power of the sense-organs of all beings, though You Yourself are devoid of senses (in Your for less aspect). Hence gods who are bound by Nescience (AVIDYA) and who partake of the offering oblated to them by men under their dominance, offer worship and homage to You (just as tributary princes collect revenue from their subjects and pay tribute to their overlord, the emperor). The progenitors of the world execute the duties of their offices to which they are appointed through You, fear just as tributary kings do unto their emperor in this world.

Persons are alive (lit. bearers of life) in the real sense of the term only if they are Your devoted followers, otherwise they are merely respiring bellows. It is due to Your grace (i.e.) presence or interpenetration) that (insentient) principles like MAHAT (cosmic intelligence), AHAMKARA (cosmic 'I'ness) and others could create this egg of the Universe or body

(macrocosm) as well as microcosm). You are that Supreme Being that enter into and antimate the five vestures of the body enshining the soul (the virtues consisting of food, vital breath, mind, VIJNANA and bliss) and assuming their form, he knows them all. But factually You are not connected with them and abide in the last (called Brahma Puccha in Taittriya Upanisad). You are distinct from the gross and the subtle-the ultimate eternal Reality which alone remains after the destination of all others.

— The above three are from the SRUTIS.

—G.V. Tagare.

Deliverance from spiritual darkness, entrance upon the path of illumination comes only through annihilation of the false ego.

— When the ego dies, all troubless cease.

— Kalidasa...says that the ideal of renunciation consists in owning the whole world while disowning one's own self.

— To the Hindn mind, psychology has its inception in the thinking self and not in the objects of thought. It is not content with merely observing the workings of the mind in the normal planes of consciousness, as is the case with the modern system called behaviourism, but points out how the mind ranges beyond the conscious plane of psychic activity, and how the resulting experience is even more real than experience of the objective world.

— An ordinary man is truthful when the worlds follow the fact. But the saint's words are followed by the fact (Bhavabhuti, the Sanskrit poet)

— God is; he can be realised; to realise him is the supreme goal of human existence: he can be realised in many ways.

— To the unique, trancendent state...various names have been given—TURIYA, SAMADHI, NIRVANA.

— In the UPanisads we read, 'The knower of Brahman attains the highest'. This text expresses the unity of the threefold nature of wisdom, namely: TATTWA, or intellectual or philosophic understanding of Brahman: HITA, or way to Brahman; and PURUSHARTHA, direct perception of Brahman as the Supreme goal.

— He by whom this Atman is extremely beloved becomes the most beloved of the Atman (Sri Ramanuja).

— Its attainment comes, through discrimination, control of the passions, habitual practice of religious disciplines, sacrificial work, purity, strength and suppression of excessive joy (Sri Ramanuja).

— "Know that the Self is the rider and the body the chariot; that the intellect is the charioteer, and the mind the reins. The senses, say the wise, are the horses; the roads they travel are the mazes of desire. The wise call the Self the enjoyer when he is united with the body, the senses and the mind. When a man lacks discrimination, and his mind is uncontrolled, his senses are unmanageable, like the restive horses of a charioteer. But when a man has discrimination and his mind is controlled, his senses, like the well-broken horses of a charioteer, lightly obey the rein. He who lacks discrimination whose mind is unsteady and whose heart is impure, never reaches the goal, but is born again and again. But he who has discrimination, whose mird is steady and whose heart is pure, reaches the "goal", and having reached it is born no more (Katha Upanisad).

Immediate perception is the source from which springs all Indian thought. This perception, it must be made clear, is not of the senses, nor must it be confused with the operations of the intellect, nor of the emotions; it is supersensuous, transcendental-something not to be fully explained in rational terms...TURIYA or SAMADHI is a phenomenon well-known throughout the history of Indian life. Today, as well as in earlier times, it is experienced... The state is conceivably attainable by anyone who strives hard to free himself from the dross of worldliness.

The Hindu, however, is careful not to confuse reveries, dreams, hallucinations and hypnotic spells with transcendental experience.

Before a state is recognised as genuinely transcendental, it must pass certain tests.

First, the revelation it brings must be related (as was said by Jaimini, the founder of the Purva Mimamsa school of thought) to "ARTHE ANUPA LABDHE"—something which is otherwise unknown and unknowable The transcendental revelation is therefore not a revelaion of things of truth normally perceived or generally known, nor of truths capable of ordintry perception or of apprehension through the ordinary instruments of knowledge. And yet it must be universally understandable in relation to human experience, and must be communicable to us in human terms.

— Second, the truth it reveals must not contradict other truths. It is necessarily beyond and above reason, but it must not contradict reason.

— The distinctive characteristic of Indian philosophy lies in the fact not merely that it is dissatisfied with existing suffering, but also that it points out the path towards the attainment of MOKSA, or release, which is a state of unalloyed and infinite bliss.

— Philosophers, however, differ with respect to the exact nature of MOKSA and the differences make up the substance of Hindu thought. These are due in part to varying grades of experience in realising the transcendental life; and of course they are due above all to the attempt to express the "inexpressible".

— In one thing, however, the philosophers all agree. That is, that spiritual perfection can be attained here and now.

— Moksa, or the attainment of freedom from the limitations and sufferings of physical life, is the supreme aspiration of all Indian philosophy.

— Blessed is he who attains illumination in this very life; for a man not to do so is his greatest calamity (Upanisad).

— If, however, we take Purva and Uttara Mimamsas as forming one system of thought, then we may declare that without exception, Indian philosophies set forth MOKSA as the ultimate goal: and affirm that it may be attained in this life

— But in these same scriptures it is pointed out that if a man fails to attain the supreme goal in this life he can attain it in some other life, for he will be given unlimited opportunity by rebirths, to reach the goal of perfection.

— ...The methods of attaining this highest state of consciousness are hearing about, reasoning about, and meditating upon the ultimate reality One must first hear about, it from the SRUTIs or Vedas, and from the lips of a Guru, an illumined teacher. Then one must reason about it. Finally, comes meditation upon it in order to realise the truth for oneself.

— Different schools offer different methods of attaining the same "goal" but all agree in recom mending the practice of YOGA, or the exercises prescribed in the art of concentration and meditation.

"First there must be discrimination between the real and the unreal. This statement means not that a man must possess completek knowledge of absolute reality, which is attained only after long practice of meditation, but that he must unfailingly subject the nature of things to a rigid analysis by discriminating between what is transitory and what is abiding, or between what is true and what is false. The second condition is detachment from the selfish enjoyment of life. The aspirant must learn that the highest good is realised not through worldly pleasure but through a continuous search for the infinite, the enduring joy. This ideal of renunciation must be realised by a gradual purification of the seeker's heart and mind. A third condition is that a student must acquire tranquillty of mind, self-control, patience, poise, burning faith in things of the Spirit and self-surrender,— These are called six treasures of life. The thirst for MOKSA or release is the fourth condition(Sankara).

—*Prabhavananda.*

He is born to no purpose, who, having the rare privilege of being born a man, is unable to realise god.

It will be observed that the call for tolerance, harmony, universal consent, applies only to the paths to the goal, not to the goal.

— The mystics sooner or later emerge from transcendental consciousness and then, if something happens, they talk-not for their own sake-(they have nothing to gain that they do not already possess) but for the good of their fellow men.

Whatever path men travel
Is my path;
No matter where they walk;
It leads to Me.

—*Gita. IV.II.*

Know yourself and you will know God.

There are two kinds of ego—one ripe and the other unripe. The unripe ego thinks "This is my house, my son, my this, my that". The ripe ego thinks "I am the servant of the Lord, I am his child, I am the Atman, immortal, free; I am Pure Consciousness".

— The light of the sun shines equally on all surfaces, but it reflects only on bright surfaces like water, mirrors and polished metals. In like manner, although God dwells in the hearts of all, he is clearly manifest only in the hearts of the holy.

— How long does one argue about the meaning of the scriptures? Only until the SAT-CIT-ANANDA becomes revealed in one's own heart. The bee buzzes only so long as it does not sit on the flower. As soon as it sits on the flower and begins to drink of the honey, all noise stops---there is complete silence.

— The true hero is he who can discipline his mind by devotional excercises while living in the world.

— A boy holds on to pillar and circles round it with headlong speed. While he is spinning, his attention is constantly fixed on the pillar. He knows that if he lets go his hold upon it he will fall and hurt himself. Similarly, the wise householder holds on to the pillar of God; keeps his mind fixed on him, and performs his worldly duties. Thus is he free from all dangers.

Let the boat stay on the water, there is no harm. But let not water get into the boat, lest the boat sinks. Similarly, there is no harm if the devotee lives in the world, provided he lets not worldliness enter into his mind.

— Clay in its natural state can be moulded into any form; but burnt clay cannot. Similarly, spiritual truths cannot be impressed upon hearts that have been burnt by the fire of lust.

The breeze of divine grace if blowing, but we must set sail to control it.

—Ramakrishna.

It is the cheerful mind that is persevering. It is the strong mind that hews its way through a thousand difficulties.

Vivekananda.

The appeal to the VEDAS does not involve any reference to an extra philosophical standard. What is dogma to the ordinary man is "experience" to the pure in heart.

S. Radhakrishnan.

Indian philosophy aims beyond logic. This pecuiarity of the view-points is to be ascribed to the fact that philosophy in India did not take its rise in wonder or curiosity as it seems to have done in the west, rather it orginated under the pressure of practical need arising from the presence of moral and physical evil in life. It is the problem of how to remove this evil that troubled the ancient Indians most, and MOKSA in all the systems represents a state in which it is, in one sense or another, taken to have been overcome.

— Man's aim was no longer represented as the attainment of perfection in a hypothetical "hereafter", but as a continual progress towards it within the limits of the present life.

M. Hiriyanna.

SELF-SURRENDER: When love for God arises in the heart, the highest attainment comes in the surrendering of our wills to God's will and in our living, literally in the menrv of God (Sri Ramanuja).---Prabhavananda.

SERVICE Good or bad, success or failure, complete or incomplete, I consider no work as mine and as such I feel no hesitation in placing this volume as a flower of love and homage at the feet of our Reviving Hiduism (in a preface to a book).

—Chinmayananda.

TRUTH That there is a Fourth plane of consciousness which isnot generally recognised by man in his endless preoccupations with the lower, finite, thee fields of conscious activities-is an Eternal Truth.

— ...the existence of electricity does not depend upon man's knowledge or ignorance of it; whether he knows it or not, electricity exists as long as the material world exists.

— Similarly, the Truth as the Conscious Principle in me and Its all pervasive, homogeneous nature, do not at all depend upon any generation's intellectual cognition and spiritual experience.

— The discovery of the True and the Eternal in the nature of man who is the spiritual being is not an accidental gift-parcel from any God or Gods to a chosen Rshi of that blessed era. It is a birth-right of man to know his True Nature, and in any century, when there are

communal happiness, social security, individual prosperity, that generation can be guided to live seeking the nobler aims of life, and they too shall come to discover for themselves the fundamentals of the inner world - as readily and as easily as the scientific world of today open nature's Pandora-box during periods of war, to let loose more and more painful and treacherous, outrageous and soulless weapons to annihilate itself!

— The so-called definitions of Truth and the explanations of that Plane of Consciousness which form the core of the Upanishad are all ideas painted in words, which, when consistently pursued with full concentration and in tensity of application, can take the mind of the mediator to such giddy heights of roaring silence, that therein he gains an experience of the "true awakening". Thus, even the very terms employed in the Mantras are not only sign-posts to Truth, but they themselves are the very stepping stones on that dexterous path.

— Vedanta speaks of the three tests of Truth. Truth is free from quarrel and free from contradictions and It is conducive to the welfare of all.

—Chinmayananda.

Those who are called orthodox philosophers accept the Vedic scriptures as recording revealed truths; and they make these scriptures the basis of their reasoning.

— "As the thoughts of man are altogether unfettered, reasoning which disregards the holy texts and rests on individual opinion only has no proper foundation. we see how arguments, which some clever men have excogitated with great pains, are shown by people still more ingenious to be fallacious, and how the arguments of the latter again are refuted in their turn by other men; so that, on account of the diversity of men's opinions, it is impossible to accept mere reasoning as having a sure foundation (Sri Samkara)

—Prabhavananda.

UNIVERSE: ..this Universe has been in existence from times unknown and it will continue to exist without coming to an end. It is made up of four kingdoms the mineral, the vegetable, the animal and the human, and they are placed one above the other.

—Pritam Singh.

VEDAS: The Hindus believe that "the vedas are eternal". To the modern sceptic, it is certainly a revolting idea, smelling antiquity and thriving only in blind faith. But this opinion can come only to a hasty student who has not scientifically approached this statement, and has not understood the entire depth of its significance.

— In its primary meaning, Veda is not only a mere text-book in Sanskrit.

...They contain the entire Spiritual knowledge of the Hindus. The word Veda comes from a root VID which means "to know". Since the textbook deals with knowledge as its subject-matter, the entire literature has come to be known as the Vedas.

— ...When the Hindus believe that the Vedas are Eternal they do not mean that their palmyrah-books are indestructible nor do they feel that their Bhoja-patrams are imperishable As a matter of fact the Hindu philosophers insist and believe that the entire world of matter is finite, and that the only permanence in them is the very principle of their impermanence.

— In compiling the Veda-Mantras the great Rshis brought in the superhuman genius of his personality and thus he (man) found the godly courage to edit them properly into the four Vedic text-books.

Even the educated erudite pundit-class is for all practical purposes absolutely illiterate in the field of Upanisads, because the Upanisad study cannot be undertaken merely with the help of the sledge-hammer of language-knowledge, or the pickaxe of word-meanings!

— In fact, even in the finite world it must be the experience of everyone of us that all of us cannot as fully describe our experiences in our mental and intellectual zones, as we can describe the objects of the gross eternal world. At the level of experience language falters, stumbles and lags behind. And yet these great Rshis have made a successful attempt - not so much, perhaps in experessing directly the concept of the concept of the Infinite as in conveying it to the intuitive appreciatiou of at least such students as are prepared to like it.

— The contents of the Upanisad are the esoteric spiritual knowledge recorded for the purposes of reflection and contemplation. Therefore the deeper a man dives into the signiffcances of the passages during his meditations upon them, the greater the hidden meanings he could discover in them.

— The study of the Upanisads has thus become unpopular in this land of the Rshis not only because of its language, which is today almost foreign to many of us its method of treatment which is difficult for us, who are a generation that cannot at all appreciate and understand the technique of subjective enquiry, but also, because unlike the study of secular subjects which are being taught in the Universities, Upanisad studies cannot be fruitful merely by an academic acquintance with the texts as such. In the study of the Vedas the reading of the scripture is to be undertaken hand-in-hand with intense subjective discipline and Abhyas.

—Chinmayananda.

In the fixed tradition of thousands of years they (the Vedas) have been revered as the origin and standard of all that can be held as authoritative and true in Bsahmana and Upanisad, the Tantra and Purana, in the doctrines of great philosophical schools and in the teachins of famous saints and sages.

—Aurobindo.

We do not find in the Vedas any evidence of the tragedy of the divided soul, and the anguish and misery that accompany it (as we find among the Greeks). Nor do we come across signs of repression or self-torture, accompanied by morbid sin-consciousness, sometimes found ...among followers of Hebraic religions. No negative attitude, induced by disillusionment... no world-weariness is evidence in the Vedas. Vedic sages are positive in their acceptance of life and death...of the ultimate values, of truth goodness, beauty--and of the Eternal Law Rita"

The visions of the beauty of life and nature in the Vedas are extremely rich in poetic value. Perhaps nowhere else in the world has the glory of dawn and sunrise and the silence and sweetness of nature, received such rich and at the same time such pure expression.

—A. C. Bose.

What is living and vital in Indian philosophy today is the Vedanta system in its various forms.

The Vedanta is the crowning edifice of all the systems.

—P Nagaraja Rao.

YOGA: Yoga means self-discipline involving mental concentration and leading to mystic experience or intuition and a yogin is a person who practices such methods. These methods imply asceticism and meditation and that is about all one can attain.

A Yogi becomes indifferent to worldly attractions and gets the powers of control over restless mind.

Roughly speaking there are three grades of Yoga. The most elementary group is devoted entirely to physical exercises in concentration...The next stage of Yoga practice rises beyond the body to the higher level of educating the feelings in devotion and training the thoughts in concentration.....The highest stage is reached by the aspirant when with concentration and disciplined feeling and thought he sharpens the reason and applies it to a guided philosophical concentration of the meaning and nature of the whole world and of all life. He then makes for himself the discovery that the Self of man is related to the Universal Soul. Higher then this, the human mind cannot go.

—*Pritam Singh*

N. B. (Reg. pronunciation of Sanskrit words): The readers are requested to pronounce the Sanskrit words found in this book, according as the context requires, in the following manner:

Letter	For
a :	'u' (as in 'come') or aa
c :	k or ch or 's'
d :	d or dh
e :	e (as in 'let') or e ('came') or 'ee'
i :	'i' (as in 'sit') or ee
l :	'll'
n :	'nn'
o :	(as in over)
s :	's' or 'sh'
t :	't' or th
u :	(as in 'but'), u (as in 'put'), and 'oo'

Important Sanskrit Terms and Definitions

A

Abhava	...	Non-existence.
Abheda	...	Non-difference.
Abhivyakta	...	Manifested.
Abhyasa	...	Repetition. (Practice)
Acetana	...	Non-sentient (acit)
Acintya	...	Inconceivable.
Adhara	...	Sustainer.
Adheya	...	Sustained.
Adhisthana	...	Superimposition.
Adrsta	...	Effect of one's actions.
Advaita	...	Non-dualism.
Advitiya	...	Without a second
Agama	...	Religious Treatise.
Aham	...	Ego (I)
Ahamkara	...	Egoism, a stage of Prakrti in its evolution.
Aikya	...	Identity.
Aisvarya	...	Lordship.
Ajada	...	Not jada, immaterial.
Ajatavada	...	The Advaitic view that Maya is non-existent.
Ajnana	...	Ignorance.
Ahasa	...	Ether.
Aksara	..	Imperishable.
Amala	...	Pure.
Amrta	...	Immortal.
Amsa	...	Part; Amsin: One with Amsas.
Ananda	...	Bliss; Anandamaya: Blissful.
Ananya ha-sesatva	...	Absolute serviceability to one only.
Anavastha	...	Infinite regress.
Anga	...	Limb.
Anirvacaniya	...	Inexplicable.
Annamaya	...	Consisting of food.
Anrta	...	False.
Antahkarana	...	Inner organ, mind.
Antahpravesa	...	Entering into.
Antaryamin	...	The Immanent One.
Anu	...	Atom or monad.
Anubhava	...	Inference.
Anupalabdhi	...	Non-Cognition of a thing when the conditions for cognition are available.
Anupapatti	...	Impropriety.
Apahatapapmatva	...	Purity.
Aparoksa	...	Immediate, Direct.
Apavarga	...	Release from Samsara (Moksa)
Aprthaksiddha-Visesana	...	Inseparable attribute.
Apurva	...	An unseen and blind agency that rewards and Punishes merit and demerit.
Apurvatva	...	Novelty.
Arca	...	Permanent Incarnation of God.
Arciradimarga	...	The solar path (to Moksa)
Arjana	...	Straight forwardness.

Arthapatti	...	Presumption.
Arthavada	...	Glorificatory passage not to be taken literally.
Arthapancaka	...	The five truths.
Asat	...	The changeable; i.e., matter.
Asatkyati	...	The theory that the void is knowable.
Asatkaryavada	...	The theory that the effect, once non-existent comes into being afterwards.
Asraya	...	Locus.
Astanga	...	Eightfold.
Astika	...	Believer; Asura : Demon.
Atmabhava	...	The nature of the Atman.
Atmaikasrayatva	...	Dependent entirely on the Self.
Atmaika-prakaratva	...	Deriving its modal existence from the Self.
Atmajnana	...	Knowledge of the Self.
Atman	...	Self
Atmanubhava	...	Experience of the Self.
Avatara	...	Incarnation.
Avibhaga	...	Inseparability.
Avidvan	...	One who is not a vidwan.
Avyakta	...	Manifest.
Avijnata	...	One who does not know.

B

Baddha	...	The bound.
Badhita	...	Contradicted; Sublated.
Bala	...	Strength.
Bhagavata	...	Devotee of God.
Bhagavata-kaimkarya	...	Service to the devotee.
Bhaktirupapannajnana	...	Jnana turned into Bhakti.
Bhava	...	Feeling.
Bheda	...	Difference.
Bhedabheda	...	Identity in difference.
Bhogya	...	Enjoyment.
Bhrama	...	Error.
Brahmajnana	...	Realisation of Brahman.
Brahman	...	The Absolute.
Brahmaparinamavada	...	The theory that the Absolute transforms itself as the world.
Brahmarpana	...	Offering to God.
Buddhi	...	Intellect.

C

Caitanya	...	Intelligence.
Carama-sloka	...	Last verse
Cetana	...	Sentient.
Cit	...	Sentient being.

D

Dama	...	Control of the senses.
Dambha	...	Ostentation.
Darpa	...	Pride.
Darsana	...	Direct knowledge of Reality.
Dasa	...	Servant.
Dasya	...	Serviceability.

Daya	...	Mercy.
Dehatmabhava	...	Imagining the body to constitute one's self.
Dharaka	...	Substenance; Supporter.
Dharma	...	Attribute; Duty.
Dharmabutajnana	...	Attributive intelligence distinguished from substantive intelligence.
Dharmin	...	Possessor of Dharma or attribute.
Dhyana	...	Meditation.
Dhyana-niyoga-vadin	...	One who holds that dhyana is a prescribed discipline to attain brahmajnana.
Divya-Prabhanda	...	The sacred Tamil hymns of the Alvars.
Dravya	...	Substance.
Dvandva	...	Pair (of opposites)
Dvesa	...	Hatred

E

Ekajiva	...	A Single self.
Ekajiva-vada	...	The theory that there is only one jiva or soul.

G

Ghataka-sruti	...	Mediating text, e. g., Er. Up. III 7 et. seq
Guru	...	Spiritual teacher.

H

Hita	...	Means

I

Ijya	...	The principal worship at midday as ordained in the Pancaratra Sastra.
Indriya-s	...	Senses (cognitive and conative).

J

Jada	...	Inert matter
Jagat	...	The Cosmic Order.
Jahad-Ajahal-Laksana	...	The principle in Advaita of affirming the identity of jiva and Isvara by eliminating their differences.
Jivanmukkti	...	Mukti realised in life.
Jnana	...	Knowledge;
Jnana-karma-samuccaya	...	The coordination of knowldge and action.
Jnanasraya	...	Locus of Jnana.
Jnatrtva	...	The state of being the subject of knowledge of the knower.
Jyotisam Jyotis	...	Light of Lights.

K

Kaimkarya	...	Service
Kaivalya	...	Self-realisation; emancipation.
Kalyana-guna	...	Auspicious quality
Kama	...	Desire.
Kamya-karman	...	Action prompted by desire.
Karya Brahman	...	Effected Brahman.
Kartrtva	...	Responsibility for action
Kimkara	...	Servant
Kirtana	...	Singing.

Krama-Mukti	...	Progressive ascent to the realm of the Supreme
Krodha	...	Anger.
Krpa	...	Mercy
Ksanika-vijnana	...	Momemtariness of cognition
Ksetra	...	The body as the field where one reaps the results of past karman,
Ksetrajna	...	The knower of the body, i. e; the soul.
Ksirabdhi	...	Ocean of milk.

L

Laksana	...	Definition.
Laksana	...	Secondary Import,
Linga-sarira	...	Subtle body.
Lila	...	Sport.
Loka	...	World.

M

Mahavakya	...	The Supreme Upanisadic Texts (dealing with Brahmajnana according to Advaitin).
Manana	...	Reflection
Manas	...	Mind
Manomaya	...	Mind–made; mental.
Maya	...	Cosmic illusion or nescience.
Maya vada	...	The theory that everything except Brahman is illusory or Phenomenal
Mayin	...	Creator of Maya
Mimamsa	...	Interpretation of Vedic injunctions.
Moksa	...	Release from Samsara.
Mukta	...	Released soul.
Mula–prakrti	...	Primordial nescience.
Mumuksu	...	One desiring release: the seeker after salvation.

N

Naman	...	Name or form.
Nara	...	Man
Nastika	...	Atheist.
Neti	...	Not this.
Nididhyasana	...	Steady meditation.
Nimitha-karana	...	Efficient cause.
Niravayava	...	Incapable of physical division; partless.
Nirguna	...	Without qualities.
Nirhetuka-kataksa	...	Unconditioned (or operative) grace.
Nirupadhika	...	Unconditioned.
Nirveda	...	Regret and repentence.
Nirvikalpaka-pratyaksa	...	Indeterminate perception or cognition of the object for the first time.
Nirvisesa	...	Attributeless
Nirvihara	...	Immutable.
Niskama-karman	...	Disinterested action.
Nisprapanca-niyoga-vada	...	The theory that regards mukti as cosmic dissolution.
Nitya-suri	...	The eternally free.
Niyamena prakara	...	Invariable mode.
Niyantr	...	Ruler; Controller.
Niyoga	...	Injunction: Unseen result produced by carrying out a Vedic injunction.

P

Pancikaran	...	The theory that holds that every physical object contains all five bhutas (Quintuplication).
Papa	...	Sin
Para	...	Great.
Parama	..	Supreme.
Paramapada	...	The Supreme abode of Brahman.
Paramatman	...	Supreme Self.
Paratantrya	...	Dependence on God.
Parinama	...	Change: Transformation.
Parinama-vada	...	See Brahma-parinama-vada.
Prakasa	...	Mediate.
Pracurya	...	Abundance.
Pradhana	...	Primal nature.
Prakara	...	Mode
Prakarin	...	The substance which has modes: Brahman.
Prakrti	...	Nature.
Pralaya	...	Unmanifested condition of the universe, dissolution of the universe.
Pramanas	...	Sources of valid knowledge, Authorities.
Pranayama	...	Control of vital airs.
Prapaka	...	One who leads to the Prapya.
Prapanna	...	One who has surrendered his Self to God.
Prapatti	...	Self surrender to God.
Prapti	...	Attainment.
Prapya	...	End to be attained.
Prarbdha-karman	...	Previous deeds that have begun to produce.
Prarthana	...	Worship.
Pratyaksa	...	Evidence of the senses or sense-perception.
Pratyaktva	...	Self-awareness.
Punya	...	An act of religious merit leading to Svarga.
Purusa	...	Person; Self.
Purusottama	...	The Supreme Self.
Purusartha	...	Ends of human endeavour.
Purvapaksa	...	Prima facie view.

R

Raga	...	Desire.
Raksaka	...	Reedeemer.
Rajas	...	The quality of prakrti producing restless activity.
Rasa	.	Aesthetic taste. Deliciousness.
Rathin	...	The master of the chariot.
Rsi	...	Sage.
Ruci	...	Taste.
Rupa	...	Form

S

Sabda	...	Verbal testimony.
Sadhana	...	A course of religious discipline.
Sadhyopaya	...	The means to Moksa.
Saguna	...	Possessing attributes.
Saksin	...	Witness.
Sakti	...	Power

Sama	. .	Control of mind.
Samadhi	...	Deep contemplation or introversion.
Samanadhikaranya	...	Syntactic equation of terms denoting the same thing, but connoting different attributes; grammatical apposition.
Samanvaya	...	Method of reconciliation.
Samasti	...	Aggregate.
Samavaya	...	Inherence, a category of the Vaisesikas
Sambandha	...	Relation.
Samcita-karman	...	Past action that has not yet commenced to fructify.
Samkoca	...	Contraction.
Samnyasa	...	Renunciation.
Samsara	...	Empirical life including the cycle of births and deaths.
Samsaya	...	Doubt.
Samslesa	...	Union
Saptavidhanupapatti	...	Sevenfold objections raised by Ramanujà against Advaitins' theory of Avidya.
Sarira	...	Body.
Saririn	...	The owner of the body.
Sat	...	Being; A sentient being different from asat or material object.
Satkarya-vada	...	The view that the effect is pre-existent as cause and not non-existent.
Satkhyati	...	Realism.
Sattva	...	The quality of prakrti leading to happiness and harmony.
Satyakama	...	Self-fulfilled desire.
Satyasya Satyam	...	Real of Reals.
Savikalpaka-jnana	...	Determinate knowledge.
Savisesa	...	Determinate: with qualities.
Savisesana-jnana	...	Determinate; knowledge.
Sesa	...	One who exists for the purpose of the Sesin or one who is in tune with the will of God.
Sesin	...	One who utilises the Sesa for His purpose.
Siddhanta	...	The final view.
Siddhopaya	...	The means to Moksa which is self-accomplished, i. e., God.
Siva	...	Auspicious.
Skandha	...	Aggregate.
Smarana	...	Remembering.
Sravana	...	Hearing.
Srsti	...	Creating.
Sruti	...	The Veda.
Suddha	...	Pure.
Sundara	...	Beautiful
Sunya	...	Bare negation; non-existent, like the sky-flower.
Sunya-vada	...	Theory of nihilism.
Svabhava-vada	...	Theory of Naturalism.
Svadharma	...	One's own duty.
Svadhyaya	...	Study of the Vedas.
Svamin	...	Master.
Svarga	...	Heaven.
Svarupa	...	Essential nature.
Svarupaika	...	Absolute identity.

Svarupa-nirupaka-dharma	...	Determining attributes.
Svayam Jyotis	...	Self-effulgent.
T		
Tamas	...	The quality of Prakrti resulting in indolence and inertia.
Tamatra	...	Subtle element.
Tattva	...	Truth: Reality.
Tattva-Traya	...	The three categories or ultimate factors of reality, matter, spirit and Gcd.
Tejas	...	Energy.
U		
Upadana	...	Collecting materials (for worship)
Upadana-karana	...	Material or immanent cause.
Upadhi-s	...	Limiting adjuncts, real or fictitious.
Upakrama	...	The beginning of a topic.
Upamana	...	Comparison.
Upapatti	...	Fitness, propriety.
Upasaka	...	Aspirant.
Upasamhara	...	Termination.
Upaya	...	Means to an end.
Upeya	...	End to be attained.
Utramana	...	Ascent from the body of the Atman
Utkranti	...	See Utkramana
V		
Vada	...	Argument; theory.
Vaikunta	...	The world of Brahman.
Vairagya	...	Freedom from the desires of sensibility; abandonment of worldly desires.
Varnasrama Dharma	...	Duties based on birth and station in life.
Vedana	...	Knowledge or loving meditation or Bhakti.
Vibhu	...	Pervasive.
Vicara	...	Enduiry.
Vicchinna	...	Limited.
Vidheyatva	...	The duality of being controlled.
Vidvan	...	The wise man who know Brahman.
Vijnana	...	Knowledge.
Vijnana-maya	...	The knowing self.
Vikara	...	Modifications.
Vikasa	...	Expansion.
Viprayaya	...	Wrong notion.
Viprolambha	...	Separation from the beloved one.
Virakti	...	See Vairagya.
Virodhi	...	Obstacle.
Virya	...	Heroism.
Visesana	...	An attribute of an object.
Visesya	...	Possessed of attributes.
Visista	...	With attributes.
Vislesa	...	Separation.
Vyaja	...	Ocasion.
Vyavaharika-Satya	...	Phenomenal or relative reality.
Y		
Yagna	...	Worship.
Yathartha	...	Corresponding to fact.
Yathartha-khyati	...	The theory that all knowledge is real.
Yogin	...	One who intuits Reality.
Yukti	...	Device.

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